

सम्पूर्ण श्री कृष्ण दर्शन



श्री मदन मोहन जी करौली
चरण दर्शन



श्री गोविन्ददेव जी जयपुर
मुखारविन्द दर्शन



श्री गोपीनाथ जी जयपुर
दक्षस्थल दर्शन

Sri Madan Mohan Temple at Karoli and Srila Sanatana Gosvami

Glory to the all-merciful Radha and Madan Mohan! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me. (Sri Caitanya Caritamrta Antya lila 1.5)

Srila Sanatana Gosvami was the principal disciple of Lord Caitanya Mahaprabhu and is one of the *Six Gosvamis of Vrindavana*. Sanatana Gosvami (or Santosha as he was named at birth), appeared in Jessore in Bangladesh in 1488 as the son of Mukunda, the private secretary of the Sultan of Bengal, Jalaluddin Fateh Shah. He was the eldest son of Mukunda, and his younger brothers were Amara (Rupa Gosvami) and Vallabha (Anupama). *Sri Caitanya Caritamrta Adi lila 10.84* states that Sri Sanatana and Sri Rupa were the 43rd and 44th branches of Caitanya tree and were the best of all.

- *Srila Sanatana Gosvami is described in the Gaura-ganoddesa-dipika (181) as formerly known as Rati-manjari or sometimes Lavanga-manjari. He appeared in 1488 in a family of Saraswat brahmana community from Karnataka in the Bharadwaj gotra - the family line of the great rsi Bharadwaj Muni.*
- *Sanatana studied all the Vedic literatures from his spiritual master, Vidya-vacaspati. He was so devoted to his spiritual master that this cannot be described.*
- *Sanatana and Rupa Gosvami were very qualified and illustrious scholars. Expert advisers of the then King of Bengal, Nawab Hussein Shah, informed him that if he could get those two first class brahmanas to be his ministers, then he would have control over all of the Hindu population. Nawab approached them and ordered them*

to take the post of ministers. If they disagreed he threatened, not only he would persecute them, but the entire Hindu population. So with this unfortunate burden upon their hearts and out of compassion, they served the king.

- They were such incredible ministers that the king made Sanatana the Prime Minister of Bengal, and Rupa the Home Minister. He gave them very exalted titles - *Dabir Khas* to Rupa Gosvami and *Sakara Malik* to Sanatana Gosvami, which was a very great and rare honour.
- *They settled in Ramakeli.* They had so much treasures, but they always felt ashamed for serving the sinful king. They were always in deep separation from Lord Krishna and Sri Vrindavana Dhama. They constructed a replica of Vrindavana - Shyama kunda, Radha kunda, Kadamba Kanana. They created facilities so that Vaishnavas could come to the village of Ramakeli to glorify Radha and Krishna. They astonished everyone because although they were in the highest positions, they would beg everyone with folded hands for blessings to attain pure devotional service to Sri Sri Radha and Krishna. They never caused harm to anyone, and never in their lives did they ever insult anyone.
- *One night Sri Caitanya Mahaprabhu appeared in a dream to Sanatana and told him, "Do not become too much attached or entangled in this materialistic life. You should go to Vrindavana, excavate the holy places, and write Vaishnava literatures extolling the glories of pure devotional service."* Sanatana went to Rupa Gosvami and told him about the dream. Rupa Gosvami said to him, *"Yes, I know! Lord Sri Caitanya Mahaprabhu is living within this world. He is the Supreme Personality of Godhead. We should surrender to Him."*
- Rupa and Sanatana felt so much ashamed and regretful that they desperately sought the shelter of Lord Caitanya's mercy. Their mother advised them, "You should write a letter to Sri Gauranga Mahaprabhu, informing Him of your situation and your desire." They wrote several letters to Lord Caitanya that they wanted to *surrender their lives to Lord and His mission. But there was no reply. Finally, Lord Caitanya* wrote just one paragraph, *"If a wife is attached to a man other than her husband, then she should perform her duties very, very carefully, so that the husband does not suspect that she has a paramour. But in her heart she should exclusively meditate on her beloved."*
- Sri Caitanya Mahaprabhu, while on His journey to Vrindavana, specifically travelled way off the proper route just to meet Rupa and Sanatana in Ramakeli. As Lord Caitanya was travelling towards Ramakeli, hundreds and thousands of people followed Him. Whoever saw the beauty of Sri Caitanya Mahaprabhu's dance and whoever accepted His mercy in the form of the Hare Krishna *maha-mantra* found his heart swelling with uncontrollable ecstatic love for Lord Krishna. When He came to Ramakeli, there was a huge crowd of people around Him, all chanting and dancing.
- Ramakeli was the capital city of Nawab Hussein Shah, who was a very cruel and wicked king. King had made very strict punishable laws against anyone who publicly practiced any other religion but his own. However, Sri Caitanya Mahaprabhu was

fearlessly dancing and chanting, with hundreds and thousands and at times millions and millions of people, throughout Ramakeli. A police officer told him, "Someone has come to our kingdom. He is very beautiful, He has a complexion like resplendent gold. He is constantly crying and with arms raised loudly chants Hare Krishna. This great prophet is completely intoxicated everyone - the Hindus, the Muslims. I have seen so many saintly persons of different religions, but no one has the power, the beauty, and the influence of this person's love."

- Nawab's heart became so transcendently affected, he said, "Whom the Vedas call Krishna, and the Koran calls Allah, that same Supreme Truth, the ultimate worshipable object of everyone, has come to our kingdom to give love of God. On this day I proclaim a law that this great prophet, be allowed to dance, chant, and preach wherever He wants. He should not be disturbed in any way. I will personally torture and take the life of anyone who disturbs Him."
- At the dead of night Sanatana, Rupa and Anupam met Lord Caitanya who was sitting under the tamal and a kadamba tree. In great humility they took bunches of straw between their teeth and binding a cloth around their neck, fell down like rods before the Lord. Upon seeing Lord Caitanya Mahaprabhu they were overwhelmed with joy, and out of humility, they began to cry. They humbly offered their prayers with folded hands. "All glories to Sri Krishna Caitanya Mahaprabhu, the most merciful saviour of the fallen souls. All glories to the Supreme Personality. Sir, we belong to the lowest class of men and our associates and employment are of the lowest type. Therefore, we cannot introduce ourselves to You. We feel very much ashamed standing here before You. Dear Lord, let us inform You that no one is more sinful than us, nor are there any offenders like us. Even if we wish to mention our sinful activities, we would immediately become ashamed, what to speak of giving them up."
- Hearing their prayers, Lord Caitanya said, "You are My very old servants. Please abandon your humility for your humility is breaking My heart. You have written Me several letters showing your humility and I can understand your transcendental behaviour from those letters. Therefore, just in order to teach you a lesson, I sent you that verse. I really had no business coming here to Ramakeli. I came just to see you two brothers. Everyone is asking Me, why did You go to Ramakeli? No one knows My real intentions. It is very good that you brothers have come to see Me. Now you can go home, you have nothing to fear. Birth after birth you are My eternal servants. Today I give you the names Rupa, Sanatana, and Anupam. I am sure that Krishna will deliver you very soon."
- Sri Caitanya Mahaprabhu wanted to instruct the whole world about the importance of the principle of humility through His dear-most and favourite associates Sri Rupa and Sanatana. Lord Caitanya taught that everything we are looking at for happiness in this material world is going to be the very cause of our suffering, fear and anxiety. Real happiness is achieved by following in the footsteps of the humble six Goswamis of Vrindavana.

- Sometime after Sri Caitanya Mahaprabhu bestowed His mercy on Rupa and Sanatana, they decided to resign. They prayed to Madan Mohan, *"Please deliver us from this abominable position and give us the shelter of the mercy of Lord Caitanya Mahaprabhu."* Rupa took all his wealth and loaded it into boats. He and his younger brother, Anupam, left for their ancestral home, Bakla Candradvipa, where they distributed their wealth. *50% of their money they distributed to qualified and pure devotees of the Lord, 25% to the family members and rest 25% they kept for personal use in case of emergency.*
- Sanatana Gosvami was unable to leave at that time. But he lost all interest in serving the government. He sent a letter to Nawab saying that he was very sick. He stayed home studying *Srimad-Bhagavatam* along with Vaishnavas. Days and weeks went by and Nawab's kingdom was in great difficulty without Sanatana. He sent a doctor to check what is wrong with Sanatana. Doctor came back and reported that he is in perfect health. He is studying *Srimad-Bhagavatam* in an assembly of *brahmanas*.
- Nawab was infuriated and came to the house of Sanatana Gosvami. Sanatana was reciting *Srimad-Bhagavatam*. Nawab yelled, "What are you doing? You have cheated me. I want you to come with me." Sanatana said, "I will no longer be a part of your activities. You can count on me no longer for any service." Nawab was very, very angry. He ordered Sanatana to be imprisoned. When Rupa Gosvami heard this, he sent a letter to Sanatana along with 10,000 gold coins and told him, "Somehow or other get out and meet us in Vrindavana. Lord Caitanya will be arriving there."
- Sanatana, shackled in prison, spoke to the jail keeper, *"Please help me. You are a very religious man. I want to give up everything and become a religious saint. I want to go on pilgrimage to the holy city of Mecca. If you facilitate me, then you will get great religious and pious benefits. Here are 5000 gold coins. Get me out of this prison."* The jail keeper said, *"Yes, I am a religious man and I want you to go to Mecca. But what would Nawab say when he sees that you are gone? He would punish me."* Sanatana told him, *"No you just have to tell him that I had to pass stool and I went to the bank of Ganges and jumped in with all my chains and drowned. You looked for me but I was nowhere to be seen. And here along with the original 5000 gold coins are another 2000 gold coins."* This argument was very convincing, and he was released from prison.
- Sanatana then crossed the Ganges and started his travel to Vrindavana. He was accompanied by servant named Isana. Walking day and night they came to a hilly tract of land, Patada, which was very infamous for the thieves who would kill for anything at a moment's notice. Also that hilly track of jungle was very difficult to get through. There Sanatana Gosvami and Isana stopped at an inn. The innkeeper was the leader of the whole band of dacoits. An astrologer told him that these two guests have 8 gold coins. Innkeeper decided to kill them and get the gold coins. Sanatana understood the diplomacy that the innkeeper was offering. He asked Isana, "I think you have some valuable things with you." Isana said, "I have 7 gold coins." Sanatana chastised him, "Why have you brought this death knell with you?" Immediately

Sanatana took those coins and gave it to the innkeeper. Innkeeper said, "What an honest person you are. Lucky you gave them to me, otherwise I would have killed you. But you are so honest and nice, you keep them." Sanatana said, "If you don't kill me for these gold coins somebody else will. Take them away But I ask only one favour. Please help me get through this mountain range." The next morning, the innkeeper personally arranged for Sanatana to get through that hilly tract. Sanatana asked Isana if he had any more gold coins. Isana said he had one coin. Sanatana said, "You take that gold coin and go home." After this, he became free from all anxieties.

- Sanatana Gosvami was then a fugitive who had just escaped from prison and was wearing the robes of a prisoner. He was alone and had nothing. He continued his travels until he finally reached Varanasi.
- He heard Sri Caitanya Mahaprabhu had already visited Vrindavana and was residing at the house of Chandrasekhar. Sanatana sat outside of Chandrasekhar's house. Lord Caitanya told Chandrasekhar, "There is a very great, pure hearted, Vaishnava outside. Please bring him in to Me." Chandrasekhar went out and saw Sanatana. He went back and told the Lord, "There is no saintly Vaishnava out there." Lord asked, "Is there anyone at all at your door?" Candrasekhara replied, "There is a Muslim mendicant." Lord immediately said, "Please bring him here." As soon as Lord Caitanya saw Sanatana, in great ecstasy He embraced him, bathing him with His tears of love. Sanatana fell at the feet of Lord and said, *"Please, please do not touch me." When Lord Caitanya began cleansing Sanatana's body with His own transcendental hand, Sanatana said, "O my Lord, please do not touch me. I am filthy and dirty. I am utterly fallen, sinful, and contaminated." The Lord replied, "I am touching you just to purify Myself, because by the force of your devotional service you can purify the whole universe. Saints of your calibre are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage. By seeing you, by touching you and by glorifying your transcendental qualities, one can perfect the purpose of all sense activity. This is the verdict of the revealed scriptures."*
- Every day, in the mood of a beggar, he would go house to house, doing *madhukari*. Sri Caitanya Mahaprabhu was very pleased to see the spirit of renunciation of Sanatana Gosvami.
- Putting a straw in his mouth and bowing down, Sanatana Gosvami clasped the lotus feet of Sri Caitanya Mahaprabhu and humbly spoke, "I was born in a low family, and my associates are all low-class men. I myself am fallen and am the lowest of men. Indeed, I have passed my whole life fallen in the well of sinful materialism. Out of Your causeless mercy, You have delivered me from the materialistic path. Now, by the same causeless mercy, please tell me what my duty is. Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited? Actually I do not know how to inquire about the goal of life and the process for obtaining it. Being merciful upon me, please explain all these truths."

- *Lord Sri Caitanya Mahaprabhu then personally told Sanatana Gosvami very elaborately about Lord Krishna's real identity. How the living entity is one of Lord Krishna's energies. Lord explained the way of devotional service. While discussing the Absolute Truth, Sri Krishna, the Lord analyzed Brahman, Paramatma and Bhagavan, as well as the expansions of the Lord called svayam-rupa, tad-ekatma and avesha, which are divided into various branches known as vaibhava and prabhava. Thus the Lord described the many forms of the Supreme Personality of Godhead. He also described the incarnations of God within the material world. Srila Krsnadasa Kaviraj Gosvami has elaborately recorded this transcendental conversation in Sri Caitanya Caritamrta by dedicating five full chapters: Madhya lila chapter 20 verses 97-406, Madhya-lila chapter 21, 22, 23, 24 and Antya lila chapter 4 which describe the Science of the Absolute Truth, Opulence and Sweetness of Lord Sri Krishna, Process of Devotional Service, Life's Ultimate Goal, the Sixty-one Explanations of the Atmarama verse.*
- *Lord Caitanya then instructed to Sanatana, "Previously I empowered your brother Rupa Gosvami to understand these mellows while instructing him at Prayaga. You should broadcast the revealed scriptures on devotional service and excavate the lost places of pilgrimage in the district of Mathura. Establish devotional service to Lord Krishna and Radharani in Vrindavana. You should also compile bhakti scriptures and preach the bhakti cult from Vrindavana. What is the duty of a devotees? What is Vaishnava etiquette? What is the behaviour of one in the renounced order of life? From all the scriptures you should understand that the essence of all knowledge is pure, unalloyed devotional service to Sri Sri Radha and Krishna."*
- *Lord Caitanya instructed Sri Sanatana Gosvami in all the conclusions of devotional service for 2 consecutive months. Sanatana said, "The conclusions that You have told me are the ocean of the ambrosia of truth. My mind is unable to approach even a drop of that ocean. If You want to make a lame man like me dance, kindly bestow Your transcendental blessings by placing Your lotus feet on my head." Sri Caitanya Mahaprabhu blessed Sanatana, placing His hand on his head. Thus Sanatana received the power to describe these subjects in books like Hari-bhakti-vilasa. Lord Caitanya told Sanatana Gosvami that He was entrusting him with this mission, and to fulfil it he should go to Vrindavana.*
- *Sanatana then went to Vrindavana where he met Subuddhi Raya, who was a great devotee of Lord Caitanya. He took Sanatana through the 12 forests of Vraja. Each night, Sanatana would live under a different tree.*
- *With Caitanya Mahaprabhu's permission, Sanatana Gosvami then began his journey to Jagannatha Puri. Because of bad water in the Jharikhanda forest and fasting for many days, he contracted a disease that made his body itch. Thus he was afflicted with itching sores from which fluid oozed. Suffering greatly from this itching, he resolved that in the presence of Sri Caitanya Mahaprabhu he would throw himself under the wheel of Jagannatha's car and in this way commit suicide.*

- When Sanatana Gosvami came to Jagannatha Puri, he stayed under the care of Haridasa Thakura for some time, and Sri Caitanya Mahaprabhu was very happy to see him. One day when the Lord said to Sanatana, "My dear Sanatana if I could attain Krishna by committing suicide, I would certainly give up millions of bodies without a moment's hesitation. One cannot attain Krishna simply by giving up the body. Krishna is attainable by devotional service alone. Acts such as suicide are influenced by the mode of ignorance. Engage yourself in chanting and hearing. Then you will soon achieve the shelter of Krishna without a doubt. Among the ways of executing devotional service, the nine prescribed methods are the best, and the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead. Your body is My principal instrument for executing many necessary functions. You shall have to ascertain the basic principles of a devotee, devotional service, love of Godhead, Vaishnava duties and Vaishnava characteristics. You will also have to explain Krishna's devotional service, establish centres for cultivation of love of Krishna, excavate lost places of pilgrimage and teach people how to adopt the renounced order. I want to do many things there to preach Krishna consciousness. By the order of My mother I am sitting here in Jagannatha Puri; therefore, I cannot go to Mathura-Vrindavana to teach people how to live there according to religious principles. I have to do all this work through your body, but you want to give it up. How can I tolerate this?"
- Lord ordered Sanatana to stay with Him for that year, and the next year, after the Rathayatra festival, he left Purusottama-ksetra and returned to Vrindavana.
- At Vrindavana, everyday Sanatana Gosvami would travel from one place in Vraja to another. The Vrajavasis were dearer to him than his very life. Several transcendental pastimes manifested while he was in Vraja including Appearance of Sri Madan Mohan, Touchstone pastime, Pavan Sarovar pastime, Lord Siva's affection for him, Lord Krishna Himself gifting Giriraj Sila, Pilu fruit pastime.
- Touchstone pastime: Once there was a very poor *brahmana* who worshipped Lord Siva and desired wealth. Lord Siva appeared to him and told him, "If you want wealth, you should go to Vrindavana. On the banks of Yamuna at Dwadasa-Aditya Teel you will find Sanatana Gosvami. He has a *paras mani* or touchstone. If you touch iron with that touchstone, it will turn iron into pure gold. If you ask him, he will give it to you." The *brahmana* very enthusiastically went to Vrindavana to meet Sanatana, who was doing his bhajan. *Brahmana* said, "Lord Siva appeared to me and told me that you can give me a *paras mani*. Do you actually have one?" Sanatana said, "Yes I have one. Do you want it? It's over there." "Where?" "There." "There? That's a pile of rubbish." "Yes, somewhere in that pile of dust and rubbish there is a *paras mani*. If you can find it you can have it." *Brahmana* looked through the rubbish, and there it was the touchstone. Anything made of iron he touched with it would turn into gold. He was very happy. He then began to think, "The whole world is looking for a touchstone like this. But this Sanatana Gosvami had it lying in a rubbish

heap, so he must have something more valuable than this." He went back and asked Sanatana, *"Do you have something more valuable?"* Sanatana replied, *"Yes, I have something millions of times more precious. Do you want it?"* *"Please."* *"First take your touchstone and throw it into the Yamuna, because you cannot receive what I have until you are free from all these other attachments."* The brahmana had faith in the words of a sadhu. To get the treasure of Krishna consciousness, there has to be that leap of faith in the words of a sadhu. He threw the touchstone into the Yamuna knowing that it would never be seen again. Sanatana said, *"I will now give you a touchstone that will give you something greater than all the gold in creation. The greatest treasure is the treasure of Krishna prema. That treasure is dormant within your heart. There is only one means of achieving it through the touchstone of the sincere chanting of the Hare Krishna maha-mantra: Hare Krishna Hare Krishna Krishna Krishna Hare Hare | Hare Rama Hare Rama Rama Rama Hare Hare||"* Sanatana initiated him in the chanting of the holy names and he became the possessor of the ultimate wealth.

- Sanatana Gosvami had a vow that every single day he would do the full 12 kosa *parikrama* of Govardhana. He would travel by the long route. Years went by and he became very old, still he would do his *parikrama* with great strain and difficulty. Seeing his austerities, Lord Gopinath appeared in the guise of a cowherd boy and with His own hands, lovingly wiped the perspiration from Sanatana's body as he was doing the *parikrama*. Krishna had tears flowing from His eyes. He said, *"O Gosvami ji, I cannot tolerate seeing you struggling and straining so much to do this circumambulation every day. You are old; you are practically invalid. Stop doing it; there is no need for it."* Sanatana said, *"I have made my vow. I made my vow to Krishna and only if Krishna orders me will I give it up."* The child then climbed to the top of Govardhana Hill. By His own ecstatic devotion to His devotee, He caused the hill to melt and His footprints entered into one of the stones. Lord Krishna then took the stone and brought it down to Sanatana Gosvami. He said, *"These are Krishna's personal footprints. Now if you circumambulate this stone, it will be equal to circumambulating the whole of Govardhana Hill. In your old age, please do this as your service."* Then the child carried the stone all the way back to Chakratirtha, placed it in Sanatana's bhajan kutir and disappeared. He realized that it was Krishna who had given him the order. Every day after that, he would perform his *parikrama* by going four times around this Govardhana *sila*. One can have *darshan* of this Govardana *sila* at Sri Sri Radha-Damodar Temple at Vrindavana.
- *Srila Sanatana Gosvami compiled the Brhad-bhagavatamrta. From this book one can understand who is a devotee, what is the process of devotional service, and who is Krishna. He wrote a commentary on the 10th Canto known as Dasama-tippani, from which we can understand the transcendental pastimes and ecstatic love of Lord Krishna. He compiled the Hari-bhakti-vilasa, from which we can understand the standard behaviour of a devotee and the full extent of a Vaisnava's duty. He*

compiled many other books. The basic principle of all these books is to show us how to love Madana-mohana and Govindaji.

- *In year 1558, at Chakratirtha, on Guru Purnima, Srila Sanatana Gosvami disappeared from this world. When the Vrajavasis heard that Sanatana Gosvami had departed, it was an unbearable thunderbolt that struck their hearts and the whole of Vraja was deeply lamenting. He is the Guru of all the Vrajavasis. Knowing that the Govardhana Hill parikrama of was so dear to him, on Guru Purnima every year, all Vrajavasis perform Govardhana parikrama in his honour, to this very day.*
- *Srila Sanatana Gosvami is the Sambandha Acarya. It is through his life and his teachings that we can receive the proper understanding and realizations of our relationship with Lord Sri Krishna.*

Sri Madan Mohan: *Madan Mohan means "one who can even enchant cupid". Sri Madan Mohan Temple is very important in Gaudiya Vaishnava philosophy and most essential to all of our lives. He is the Sambandha Deity - the Deity worshipped to establish our relationship with Krishna. Sri Madan Mohan Temple is in Karoli, a small town in Rajasthan, which lies between Sri Vrindavana Dhama and Jaipur, about 180km from Jaipur and 190km from Mathura. It takes about 3 hours to travel by taxi from Vrindavana to Karoli. Temple closes at 12 noon and then opens at 5pm.*

- *After Lord Sri Krishna left this world, Maharaja Yudhisthira, unable to bear the separation from the Lord, also decided to leave the world. Before leaving, he coronated Maharaja Pariksit as the emperor of the world, and the great-grandson of Lord Sri Krishna, Vajranabha, as the king of Mathura.*
- *Vajranabha was requested by the great devotees to restore the glories of Vrindavana. So he decided to excavate those holy places of Vrajabhumi in which Lord Sri Krishna had performed His *lila*, and to install beautiful and sacred Deities in principal places of Vraja dhama. He sat on the banks of the Yamuna under a *kalpavriksha* tree and prayed to Sri Sri Radha and Krishna. By the auspicious mercy of that *kalpavriksha* tree, Radha and Krishna's mercy entered his heart and revealed to him the holy places of Sri Krishna's *lila*. Later, when he decided to install Deities, he called Vishwakarma, the architect, of the demigods. The three principal Deities carved by him were *Sri Sri Radha Madan Mohan, Sri Sri Radha Govinda and Sri Sri Radha Gopinath*.*
- *Mother Uttara, who had seen Lord Krishna directly, was present at that time. When she saw the beautiful form of Sri Madan Mohan, she explained that "the Supreme Lord Sri Krishna's feet are most perfectly revealed in this Deity". When she saw the beautiful form of Radha Govinda, she explained that "the chest and the flute of the Lord are most perfectly revealed in this Deity" and when she saw the divine form of Sri Radha Gopinath, she explained that "the beautiful smiling face of Sri Krishna is most perfectly revealed in this Deity." Thus these were the most important Deities of Vraja.*

- *For long, long time Madan Mohan was lost and He performed His lila of being unmanifested in this world.*
- *Sri Advaita Acarya found the Deity near Dwadasa Aditya Teel in Vrindavana. Before His departure for Navadvipa, He entrusted the worship to brahmana Purushottam Chaube in Mathura.*
- *Years later Sri Caitanya Mahaprabhu sent Sanatana Gosvami to Vrindavana to discover lost places of Lord Krishna's pastimes and write books about devotional service. Sanatana used to beg in nearby Mathura and one day came to doors of the brahmana Chaube. He saw brahmana's children playing with the Deity as if Madan Mohan was one of them. Horrified Sanatana chastised Chaube and taught him proper ways of Deity worship. Both Sanatana and brahmana had a dream that night.*
- *Sri Madan Mohan appeared to Sanatana and told him, that he liked to be treated as one of the brahmana's children and since Sanatana introduced so many rules, He don't like it any more. To Chaube, Madan Mohan said that He is like one of his children. He told Chaube that he had many children and he should give Him to Sanatana. Next morning both devotees wanted to apologize, but at the end Madan Mohan went with Sanatana. But not before He promised to Sanatana that He would be satisfied with whatever he will be able to offer.*
- *Sanatana, being traveling mendicant could not give much luxury to his Deity. He would beg and get a little bit of wheat flour. He would take some Yamuna water, mix it with wheat flour, roll it into small balls, and then he would cook those small balls on a fire of coals. This is what he would offer to Madan Mohan. So one day Madan Mohan spoke to him and enquired, "Can you not even offer Me a little salt with this baati?" Sanatana Gosvami with great love replied, "I am an old man and I am very poor. I am offering you the best things that I can."*
- *At that time a large boat carrying salt was on its way to Agra and got stuck in Yamuna. Owner of the boat, Krishnadas Kapur was a very, very wealthy merchant. He came out of the boat in great anxiety. Sri Madan Gopal took the form of a small cowherd boy and asked him, "Do you need help? There is great saintly person on the top of the hill. He can help you. You should go and see him." Krishnadas climbed up the hill and surrendered at the lotus feet of Sanatana Gosvami. Sanatana taught him the principles of pure devotional service. Krishnadas became a devotee and began to pray and offer whatever he had to Madan Mohan. A gush of water came and wonderfully released his boat.*
- *He went to Agra and made a great fortune by selling his wares. On his way back, he asked Sanatana Gosvami, "How can I serve you?" Sanatana replied, "I require nothing. I am quite happy sleeping under these trees. But Madan Mohan shouldn't be living in such poverty. Kindly build Him a temple." He build a magnificent temple for Madan Mohan that became one of the symbols of Vrindavana.*
- *Purushottam Jana, son of king Prataparudra in Jagannatha Puri, felt that if the common people could visually see Srimati Radharani, they would be very pleased. He sent deities of Srimati Radharani and Lalita Sakhi for Madan Mohan.*

- When the Mughals came to conquer Vrindavana, Sri Madan Mohan was brought to Jaipur by Maharaja Jai Singh. Daughter of the king of Jaipur worshipped Madan Mohan as her life and soul. It was decided that she should marry the prince of Karoli. But she told, "I have given up my life to be the chaste servant of Madan Mohan. I cannot go anywhere else." But it was too late to change the arrangement. It was decided that the king of Karoli would build a beautiful temple for Sri Madan Mohan in Karoli, and the king of Jaipur should give the Deity as a dowry.
- Sri Madan Mohan is the Sambandha Deity - the Deity worshipped to establish our relationship with Krishna. In this material world, we are all very much attached to the objects of the senses. The objects of the senses and the phenomenon of attraction between senses and objects are being controlled by the demigod named Madan or Cupid. When his arrows pierce our hearts, they are irresistible. Everyone is madly chasing after the pleasures of this world, and it is factually impossible to give them up unless we experience a higher taste param dristva nivartate. Madan Mohan is the name of the Lord which means that Cupid who enchants everyone within this world also gets enchanted by the beauty of the Lord.



Srila Sanatana Gosvami and Srila Rupa Gosvami

Srila Sanatana Gosvami and Srila Rupa Gosvami were very qualified and illustrious scholars. They were ministers directly in charge of the government of king Nawab Hussain Shah. They were such incredible ministers that Nawab made Sanatana the Prime Minister of Bengal, and Rupa the Home Minister.

They lived in Ramakeli. They had so much treasures, but they always felt ashamed for serving the sinful king. They were always in deep separation from Lord Krishna and Sri Vrindavana Dhama. They constructed a replica of Vrindavana - Shyama kunda, Radha kunda, Kadamba Kanana. They astonished everyone because although they were in the highest positions, they would beg everyone with folded hands for blessings to attain pure devotional service to Sri Sri Radha and Krishna. They never caused harm to anyone, and never in their lives did they ever insult anyone. They desperately sought the shelter of Lord Caitanya's mercy. They wrote several letters to Lord Caitanya that they wanted to *surrender their lives to Lord and His mission*. They were also householders [*grihastha*], but later they became *gosvamis* [those who control their sense gratification and serve Lord Caitanya]. At Vrindavana, they stayed to execute the will of Sri Caitanya Mahaprabhu. They collected many revealed scriptures and from the evidence in those scriptures they excavated all the lost sites of pilgrimage. Thus they established temples for the worship of Lord Krishna. Being empowered by Lord Caitanya, they both compiled many transcendental literatures to spread the Krishna *bhakti*.



Sanatana Gosvami approaches Lord Caitanya

Sri Caitanya Mahaprabhu, while on His journey to Vrindavana, specifically travelled way off the proper route just to meet Rupa and Sanatana in Ramakeli. As Lord Caitanya was travelling towards Ramakeli, hundreds and thousands of people followed Him. Whoever saw the beauty of Sri Caitanya Mahaprabhu's

dance and whoever accepted His mercy in the form of the Hare Krishna *maha-mantra* found his heart swelling with uncontrollable ecstatic love for Lord Krishna. Ramakeli was the capital city of Nawab Hussein Shah, who was a very cruel and wicked king. King had made very strict punishable laws against anyone who publicly practiced any other religion but his own. However, Sri Caitanya Mahaprabhu was fearlessly dancing and chanting, with hundreds and thousands and at times millions and millions of people, throughout Ramakeli. A police officer told him, "Someone has come to our kingdom. He is very beautiful, He has a complexion like resplendent gold. He is constantly crying and with arms raised loudly chants Hare Krishna. This great prophet as completely intoxicated everyone - the Hindus, the Muslims. I have seen so many saintly persons of different religions, but no one has the power, the beauty, and the influence of this persons love." Nawab's heart became so transcendently affected, he said, "Whom the Vedas call Krishna, and the Koran calls Allah, that same Supreme Truth, the ultimate worshipable object of everyone, has come to our kingdom to give love of God. On this day I proclaim a law that this great prophet, be allowed to dance, chant, and preach wherever He wants. He should not be disturbed in any way. I will personally torture and take the life of anyone who disturbs Him." At the dead of night Sanatana, Rupa and Anupam met Lord Caitanya who was sitting under the tamal and kadamba tree. In great humility they took bunches of straw between their teeth and binding a cloth around their neck, fell down like rods before the Lord. Upon seeing Lord Caitanya they were overwhelmed with joy, and out of humility, they began to cry. They humbly offered their prayers with folded hands. "All glories to Sri Krishna Caitanya Mahaprabhu, the most merciful saviour of the fallen souls. All glories to the Supreme Personality. Sir, we belong to the lowest class of men and our associates and employment are of the lowest type. Therefore, we cannot introduce ourselves to You. We feel very much ashamed standing here before You. Dear Lord, let us inform You that no one is more sinful than us, nor are there any offenders like us. Even if we wish to mention our sinful activities, we would immediately become ashamed, what to speak of giving them up." Hearing their prayers, Lord Caitanya said, "You are My very old servants. Please abandon your humility for your humility is breaking My heart. You have written Me several letters showing your humility and I can understand your transcendental behaviour from those letters. Therefore, just in order to teach you a lesson, I sent you that verse. I really had no business coming here to Ramakeli. I came just to see you two brothers. Everyone is asking Me, why did You go to Ramakeli? No one knows My real intentions. It is very good that you brothers have come to see Me. Now you can go home, you have nothing to fear. Birth after birth you are My eternal servants. Today I give you the names Rupa, Sanatana, and Anupam. I am sure that Krishna will deliver you very soon." Sri Caitanya Mahaprabhu wanted to instruct the whole world about the importance of the principle of humility through His dear-most and favourite associates Sri Rupa and Sanatana. Lord Caitanya taught that everything we are looking at for happiness in this material world is going to be the very cause of our suffering, fear and anxiety. Real happiness is achieved by following in the footsteps of the humble six Gosvamis of Vrindavana.



Tamal and kadamba tree under which Lord Caitanya sat when He met Rupa and Sanatana at Ramakeli. A shrine and the Footprints of Lord Caitanya marking the meeting of Lord Caitanya and Srila Sanatana Gosvami and Srila Rupa Gosvami. The Lord distributed love of Krishna to all the Devotees in this location.

Ramakeli is a small village in the district of Malda in West Bengal, about 15km about 5 or 6 miles from the Malda railway station. Ramakeli got its name to commemorate a visit by Lord Ramacandra. It is also known as Gupta ("hidden") Vrindavana. There are a number of sites at Ramakeli which are worth seeing as reminders of Srila Rupa and Sanatana: (1) *A Keli-kadamba tree under which Sri Caitanya Mahaprabhu met Rupa and Sanatana in 1514. A shrine with the footprints of the Lord has been constructed to mark this meeting.* (2) *Sri Sri Radha-Madana Mohan temple founded by Sanatana and Rupa and later managed by their nephew Jiva Gosvami. This Madana-Mohana Deity was personally worshiped by Sanatana Gosvami. There are also Deities of Nitai-Gauranga and Advaita Prabhus. After Jiva left to join his uncles in Vrindavana, the area became plagued with cholera. The deities were kept closed within the temple until Jitendranath Maitra, in the disciplic line from Jiva Gosvami, started the worship again three hundred years later.* (3) *There are several tanks, which are named Radha Kund, Shyama Kund, Surabhi Kund, Lalita Kund and Vishakha Kund.* (4) *Rupa Sagara, a large pond excavated by Rupa Gosvami, and another named Sanatana Sagara. Rupa and Sanatana had large mansions built both in Ramakeli and Fateyabad.* (5) *Prison where Sanatana Gosvami was held. This tall building with its arched brick ceiling was built without any supports.* (6) *Lake where Sita Devi, the eternal consort of Lord Ramacandra, performed pinda (oblations for departed souls) for her mother.*



Shyam Kund at Ramakeli

Srila Sanatana and Rupa Gosvami were always in deep separation from Lord Krishna and Sri Vrindavana Dhama. They constructed a replica of Vrindavana - Shyama kunda, Radha kunda, Kadamba Kanana at Ramakeli. They created facilities so that Vaishnavas could come to the village of Ramakeli to glorify Radha and Krishna.



**Sri Sri Radha Madan-Mohan worshipped by Srila Sanatana and Rupa Gosvami
at Ramakeli**

Sometime after Sri Caitanya Mahaprabhu bestowed His mercy on Rupa and Sanatana, they decided to resign. They prayed to Madan Mohan, *"Please deliver us from this abominable position and give us the shelter of the mercy of Lord Caitanya Mahaprabhu."*

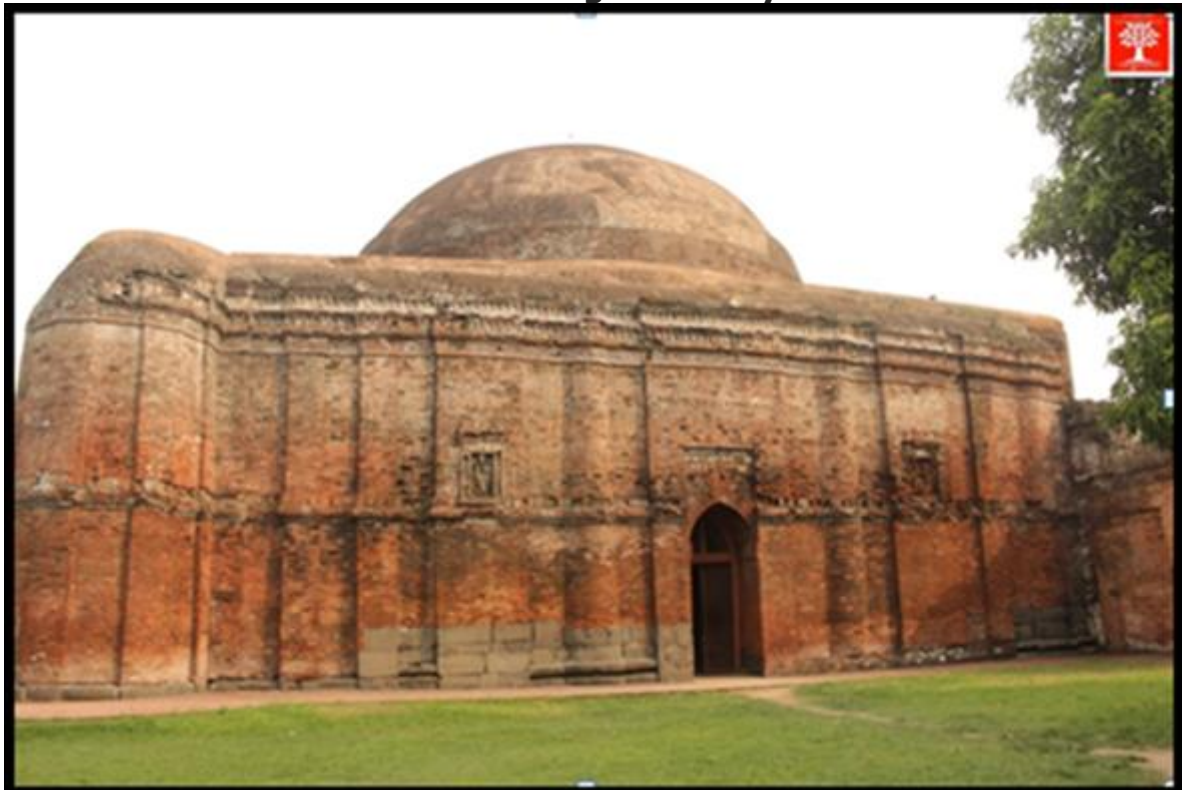


Deities of Lord Caitanya, Lord Nityananda and Sri Advaita Acarya at Ramakeli
Rupa took all his wealth and loaded it into boats. He and his younger brother, Anupam, left for their ancestral home, where they distributed their wealth. 50% of their money they distributed to qualified and pure devotees of the Lord, 25% to the family members and rest 25% they kept for personal use in case of emergency.



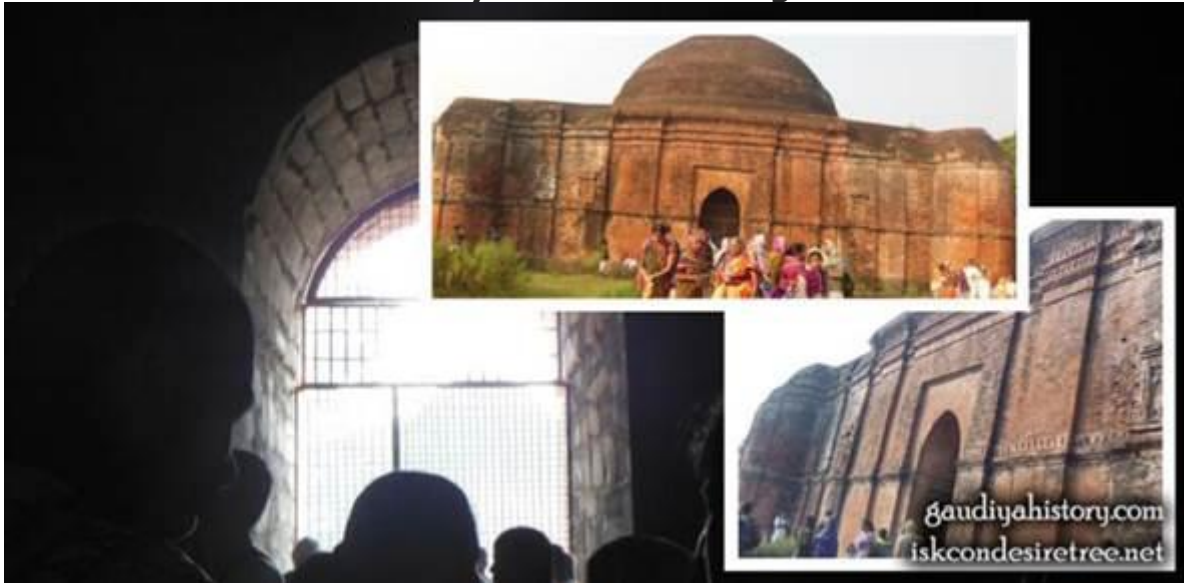
Srila Sanatana Gosvami and Nawab Hussein Shah

Sanatana Gosvami was unable to leave at that time. But he lost all interest in serving the government. He sent a letter to Nawab saying that he was very sick. He stayed home studying *Srimad-Bhagavatam* along with Vaishnavas. Days and weeks went by and Nawab's kingdom was in great difficulty without Sanatana. He sent a doctor to check what is wrong with Sanatana. Doctor came back and reported that he is in perfect health. He is studying *Srimad-Bhagavatam* in an assembly of *brahmanas*. Nawab was infuriated and came to the house of Sanatana Gosvami. Sanatana was reciting *Srimad-Bhagavatam*. Nawab yelled, "What are you doing? You have cheated me. I want you to come with me." Sanatana said, "I will no longer be a part of your activities. You can count on me no longer for any service."



Chika Masjid where Sanatana Gosvami was arrested

Nawab was very, very angry. He ordered Sanatana to be imprisoned. When Rupa Gosvami heard this, he sent a letter to Sanatana along with 10,000 gold coins and told him, "Somehow or other get out and meet us in Vrindavana. Lord Caitanya will be arriving there."



Prison where Sanatana Gosvami was put for 17 months and 19 days by Nawab Hussain Shah at Ramakeli, Malda town

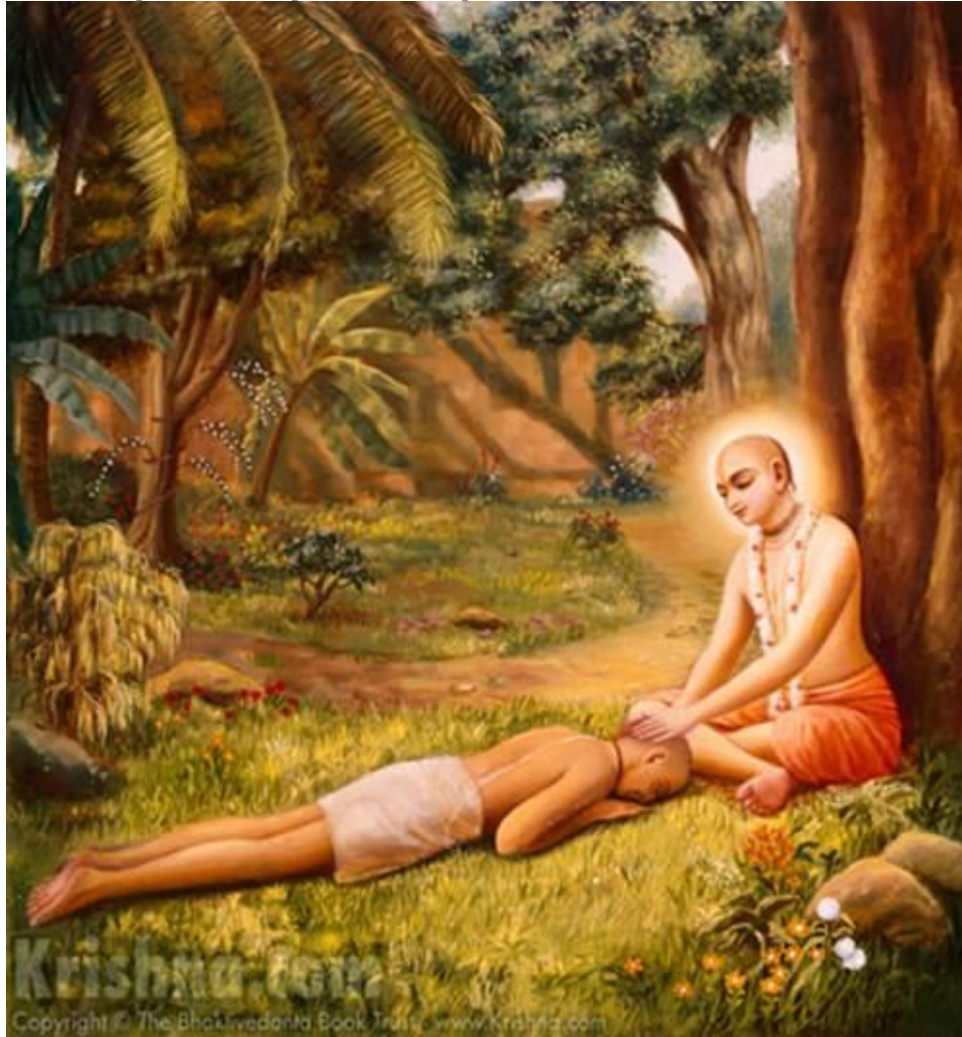
Sanatana, shackled in prison, spoke to the jail keeper, "Please help me. You are a very religious man. I want to give up everything and become a religious saint. I want to go on pilgrimage to the holy city of Mecca. If you facilitate me, then you will get great religious and pious benefits. Here are 5000 gold coins. Get me out of this prison." The jail keeper said, "Yes, I am a religious man and I want you to go to Mecca. But what would Nawab say when he sees that you are gone? He would punish me." Sanatana told him, "No you just have to tell him that I had to pass stool and I went to the bank of Ganges and jumped in with all my chains and drowned. You looked for me but I was nowhere to be seen. And here along with the original 5000 gold coins are another 2000 gold coins." This argument was very convincing, and he was released from prison. Sanatana then crossed the Ganges and started his travel to Vrindavana. He was accompanied by servant named Isana. Walking day and night they came to a hilly tract of land, Patada, which was very infamous for the thieves who would kill for anything at a moment's notice. Also that hilly track of jungle was very difficult to get through. There Sanatana Gosvami and Isana stopped at an inn. The innkeeper was the leader of the whole band of dacoits. An astrologer told him that these two guests have 8 gold coins. Innkeeper decided to kill them and get the gold coins. Sanatana understood the diplomacy that the innkeeper was offering. He asked Isana, "I think you have some valuable things with you." Isana said, "I have 7 gold coins." Sanatana chastised him, "Why have you brought this death knell with you?" Immediately Sanatana took those coins and gave it to the innkeeper. Innkeeper said, "What an honest person you are. Lucky you gave them to me, otherwise I would have killed you. But you are so honest and nice, you keep them." Sanatana said, "If you don't kill me for these gold coins somebody else will. Take them away But I ask only one favour. Please help me get through this mountain range." The next morning, the innkeeper personally arranged for Sanatana to get through that hilly tract. Sanatana asked Isana if he had any more gold coins. Isana said he had one coin. Sanatana said, "You take that gold coin and go home." Sanatana Gosvami was then a fugitive who had just escaped from prison and was wearing the robes of a prisoner. He was alone and had nothing. He continued his travels until he finally reached Varanasi.



Lord Caitanya meeting Sanatana Gosvami at Varanasi

Sanatana Gosvami heard Sri Caitanya Mahaprabhu had already visited Vrindavana and was residing at the house of Chandrasekhar. Sanatana sat outside of Chandrasekhar's house. Lord Caitanya told Chandrasekhar, "There is a very great, pure hearted, Vaishnava outside. Please bring him in to Me." Chandrasekhar went out and saw Sanatana. He went back and told the Lord, "There is no saintly Vaishnava out there." Lord asked, "Is there anyone at all at your door?" Candrasekhara replied, "There is a Muslim mendicant." Lord immediately said, "Please bring him here." As soon as Lord Caitanya saw Sanatana, in great ecstasy He embraced him, bathing him with His tears of love. Sanatana fell at the feet of Lord and said, *"Please, please do not touch me."* When Lord Caitanya began cleansing Sanatana's body with His own transcendental hand, Sanatana said, *"O my Lord, please do not touch me. I am filthy and dirty. I am utterly fallen, sinful, and contaminated."* The Lord replied, *"I am touching you just to purify Myself, because by the force of your devotional service you can purify the whole universe. Saints of your calibre are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage. By seeing you, by touching you and by glorifying your transcendental qualities, one can perfect the purpose of all sense activity. This is the verdict of the revealed scriptures."* Every day, in the mood of a beggar, he would go house to house, doing *madhukari*. Sri Caitanya Mahaprabhu was very pleased to see the spirit of renunciation of Sanatana Gosvami. Putting a straw in his mouth and bowing down, Sanatana Gosvami clasped the lotus feet of Sri Caitanya Mahaprabhu and humbly spoke, "I was born in a low family, and

my associates are all low-class men. I myself am fallen and am the lowest of men. Indeed, I have passed my whole life fallen in the well of sinful materialism. Out of Your causeless mercy, You have delivered me from the materialistic path. Now, by the same causeless mercy, please tell me what my duty is. Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited? Actually I do not know how to inquire about the goal of life and the process for obtaining it. Being merciful upon me, please explain all these truths."



Lord Caitanya blesses Sanatana Gosvami

Lord Caitanya then personally told Sanatana Gosvami very elaborately about Lord Krishna's real identity. How the living entity is one of Lord Krishna's energies. Lord explained the way of devotional service. While discussing the Absolute Truth, Sri Krishna, the Lord analyzed Brahman, Paramatma and Bhagavan, as well as the expansions of the Lord called svayam-rupa, tad-ekatma and avesha, which are divided into various branches known as vaibhava and prabhava. Thus the Lord described the many forms of the Supreme Personality of Godhead. He also described the incarnations of God within the material world. Srila Krsnadasa Kaviraj Gosvami has elaborately recorded this transcendental conversation in Sri Caitanya Caritamrta by dedicating five full chapters: Madhya lila chapter 20 verses 97-406, Madhya-lila chapter 21, 22, 23, 24 and Antya lila chapter 4 which describe the Science of the Absolute Truth, Opulence and Sweetness of Lord Sri Krishna, Process of Devotional Service, Life's Ultimate Goal, the Sixty-one Explanations of the Atmarama verse. Lord Caitanya then instructed to Sanatana, "Previously I empowered your brother Rupa Gosvami to understand these mellows while instructing him at Prayaga. You should broadcast the revealed scriptures on devotional service and excavate the lost places of pilgrimage in the district of Mathura. Establish

devotional service to Lord Krishna and Radharani in Vrindavana. You should also compile bhakti scriptures and preach the bhakti cult from Vrindavana. What is the duty of a devotees? What is Vaishnava etiquette? What is the behaviour of one in the renounced order of life? From all the scriptures you should understand that the essence of all knowledge is pure, unalloyed devotional service to Sri Sri Radha and Krishna."



Lord Caitanya and Srila Sanatana Gosvami with a straw in his mouth out of humility and bowed down.

Lord Caitanya instructed Sri Sanatana Gosvami in all the conclusions of devotional service for two consecutive months. Sanatana said, "The conclusions that You have told me are the ocean of the ambrosia of truth. My mind is unable to approach even a drop of that ocean. If You want to make a lame man like me dance, kindly bestow Your transcendental blessings by placing Your lotus feet on my head." Sri Caitanya Mahaprabhu blessed Sanatana, placing His hand on his head. Thus Sanatana received the power to describe these subjects in books like Hari-bhakti-vilasa. Lord Caitanya told Sanatana Gosvami that He was entrusting him with this mission, and to fulfil it he should go to Vrindavana.



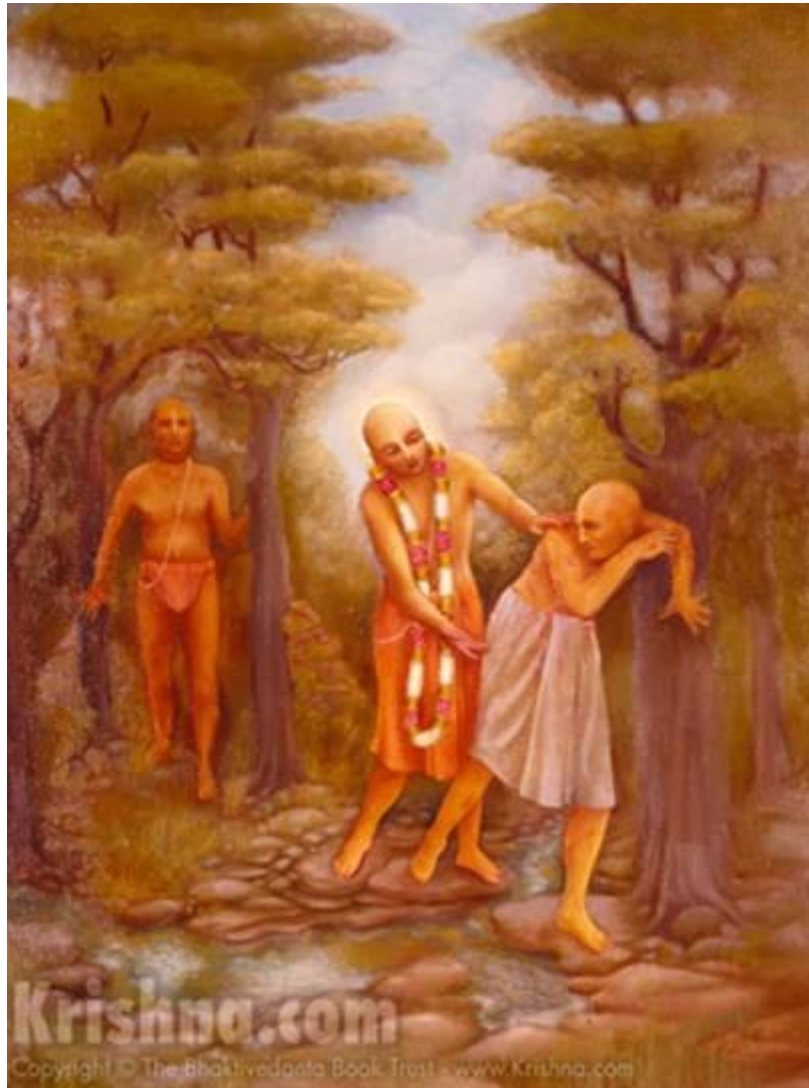
Sri Ksetra Jagannatha Puri Dhama

Sanatana Gosvami begged for permission from Lord Caitanya to visit Him at Jagannatha Puri. He then began his journey to Jagannatha Puri. Because of bad water in the Jharikhanda forest and fasting for many days, he contracted a disease that made his body itch. Thus he was afflicted with itching sores from which fluid oozed. Suffering greatly from this itching, he resolved that in the presence of Sri Caitanya Mahaprabhu he would throw himself under the wheel of Jagannatha's car and in this way commit suicide.



Sri Siddha-Bakula, the Bhajan kutir of Srila Haridasa Thakura at Jagannatha Puri

When Sanatana Gosvami came to Jagannatha Puri, he stayed under the care of Haridasa Thakura for some time, and Sri Caitanya Mahaprabhu was very happy to see him.



Sri Caitanya Mahaprabhu embraces Sanatana Gosvami by force

Sanatana Gosvami was very eager to see the lotus feet of Sri Caitanya Mahaprabhu. Therefore Haridasa Thakur said, 'The Lord is coming here very soon.' At that very moment, Sri Caitanya Mahaprabhu, after visiting the temple of Jagannatha to see the offering of upala-bhoga [morning refreshments], came with His other devotees to see Haridasa Thakur. Seeing Lord Caitanya, they both immediately fell flat like rods to offer obeisances. The Lord then lifted Haridasa and embraced him. Haridasa Thakur said to Sri Caitanya Mahaprabhu, 'Here is Sanatana Gosvami offering his obeisances.' Seeing Sanatana Gosvami, the Lord was greatly surprised. When Sri Caitanya Mahaprabhu came forward to embrace him, Sanatana backed away and spoke as follows. 'My Lord, please do not touch me. I fall at Your lotus feet. I am the lowest of men, having been born of a low caste. Besides that, I have infections on my body.' Sri Caitanya Mahaprabhu, however, embraced Sanatana Gosvami by force."



Lord Jagannatha Swamy at Jagannatha Puri

One day when the Lord said to Sanatana, "My dear Sanatana if I could attain Krishna by committing suicide, I would certainly give up millions of bodies without a moment's hesitation. One cannot attain Krishna simply by giving up the body. Krishna is attainable by devotional service alone. Acts such as suicide are influenced by the mode of ignorance. Engage yourself in chanting and hearing. Then you will soon achieve the shelter of Krishna without a doubt."



Sri Mandira at Jagannatha Puri

Lord Caitanya continued, "Among the ways of executing devotional service, the nine prescribed methods are the best, and the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead. Your body is My principal instrument for executing many necessary functions. You shall have to ascertain the basic principles of a devotee, devotional service, love of Godhead, Vaishnava duties and Vaishnava characteristics. You will also have to explain Krishna's devotional service, establish centres for cultivation of love of Krishna, excavate lost places of pilgrimage and teach people how to adopt the renounced order. I want to do many things there to preach Krishna consciousness. By the order of My mother I am sitting here in Jagannatha Puri; therefore, I cannot go to Mathura-Vrindavana to teach people how to live there according to religious principles. I have to do all this work through your body, but you want to give it up. How can I tolerate this?" Lord ordered Sanatana to stay with Him for that year, and the next year, after the Rathayatra festival, he left Purusottama-ksetra and returned to Vrindavana.



Sri Madan Mohan Temple at Dwadasa-Aditya Teel in Sri Vrindavana Dhama
At Vrindavana, everyday Sanatana Gosvami would travel from one place in Vraja to another. The Vrajavasis were dearer to him than his very life. Several transcendental pastimes manifested while he was in Vraja including Appearance of Sri Madan Mohan, Touchstone pastime, Pavan Sarovar pastime, Lord Siva's affection for him, Lord Krishna Himself gifting Giriraj Sila, Pilu fruit pastime.



Sri Madan Mohan Temple at Dwadasa-Aditya Teel, a beautiful hill just above the river Yamuna in Sri Vrindavana Dhama
After Lord Sri Krishna left this world, Maharaja Yudhisthira, unable to bear the separation from the Lord, also decided to leave the world. Before leaving, he

coronated Maharaja Pariksit as the emperor of the world, and the great-grandson of Lord Sri Krishna, Vajranabha, as the king of Mathura.



Sri Madan Mohan Temple at Dwadasa-Aditya Teel

Vajranabha was requested by the great devotees to restore the glories of Vrindavana. So he decided to excavate those holy places of Vrajabhumi in which Lord Sri Krishna had performed His *lila*, and to install beautiful and sacred Deities in principal places of Vraja dhama. He sat on the banks of the Yamuna under a *kalpavriksha* tree and prayed to Sri Sri Radha and Krishna. By the auspicious mercy of that *kalpavriksha* tree, Radha and Krishna's mercy entered his heart and revealed to him the holy places of Sri Krishna's *lila*. Later, when he decided to install Deities, he called Vishwakarma, the architect, of the demigods. The three principal Deities carved by him were *Sri Sri Radha Madan Mohan*, *Sri Sri Radha Govinda* and *Sri Sri Radha Gopinath*.



Dwadasa-Aditya Teel at Sri Madan Mohan Temple

Mother Uttara, who had seen Lord Krishna directly, was present at that time. When she saw the beautiful form of Sri Madan Mohan, she explained that "the Supreme Lord Sri Krishna's feet are most perfectly revealed in this Deity". When she saw the beautiful form of Radha Govinda, she explained that "the chest and the flute of the Lord are most perfectly revealed in this Deity" and when she saw the divine form of Sri Radha Gopinath, she explained that "the beautiful smiling face of Sri Krishna is most perfectly revealed in this Deity."

Thus these were the most important Deities of Vraja.



Old vat tree at Dwadasa-Aditya Teel

For long, long time Sri Madan Mohan was lost and He performed His lila of being unmanifested in this world. Sri Advaita Acarya found the Deity near Dwadasa Aditya Teel in Vrindavana.



Sri Advaita vat

***Before His departure for Navadvipa, He entrusted the worship to brahmana
Purushottam Chaube in Mathura.***



Beautiful deities at Sri Advaita Vat



Replacement or "pratibhu" Deities at Sri Madan Mohan temple at Vrindavana. These deities are considered as good as the original ones. Worship was moved to this new temple because the old temple was considered contaminated.



Old kirtan hall and temple altar where Sri Madan Mohan Deity was being worshiped.

Years later Sri Caitanya Mahaprabhu sent Sanatana Gosvami to Vrindavana to discover lost places of Lord Krishna's pastimes and write books about devotional service. Sanatana used to beg in nearby Mathura and one day came to doors of the brahmana Chaube.



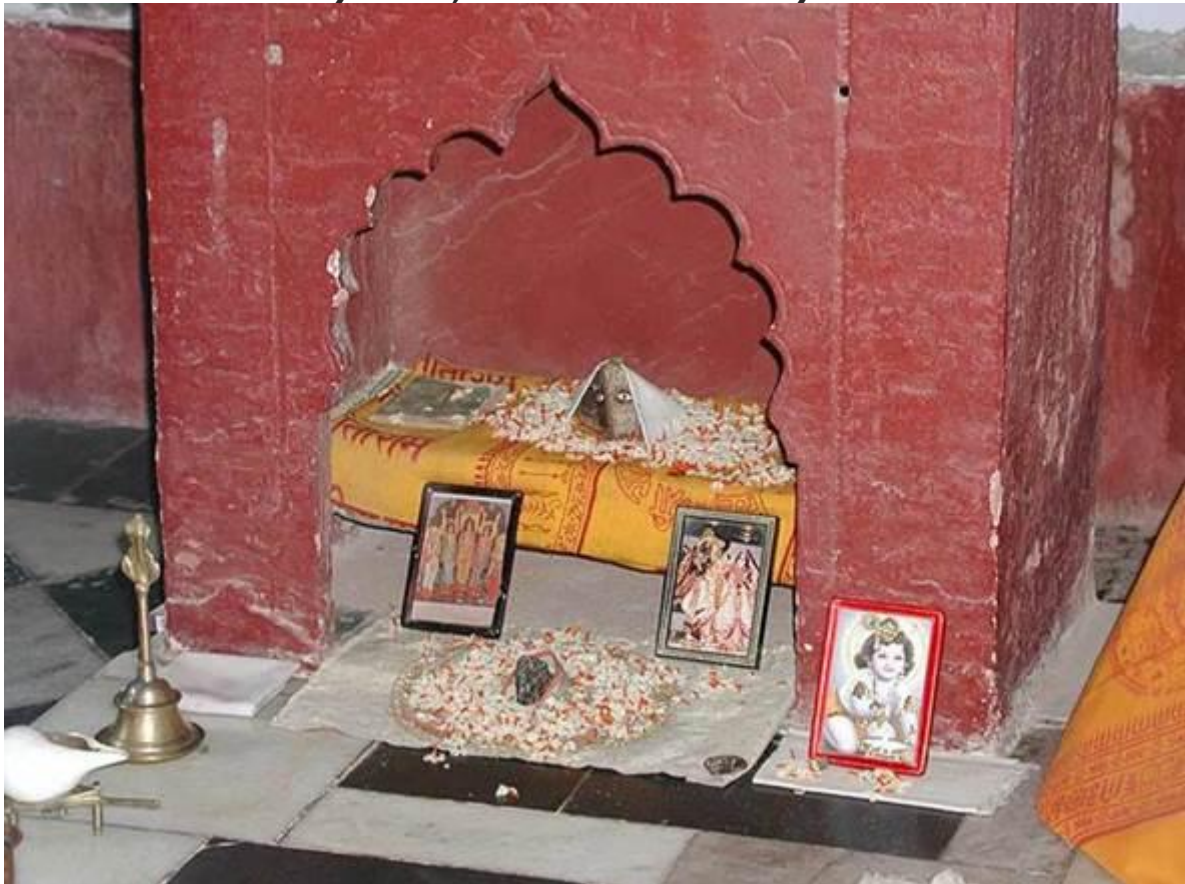
Bhajan kutir of Srila Sanatana Gosvami at Sri Madan Mohan Temple in Vrindavana

He saw brahmana's children playing with the Deity as if Madan Mohan was one of them. Horrified Sanatana chastised Chaube and taught him proper ways of Deity worship. Both Sanatana and brahmana had a dream that night.



Bhajan kutir of Srila Sanatana Gosvami at Sri Madan Mohan Temple in Vrindavana

Sri Madan Mohan appeared to Sanatana and told him, that he liked to be treated as one of the brahmana's children and since Sanatana introduced so many rules, He don't like it any more.



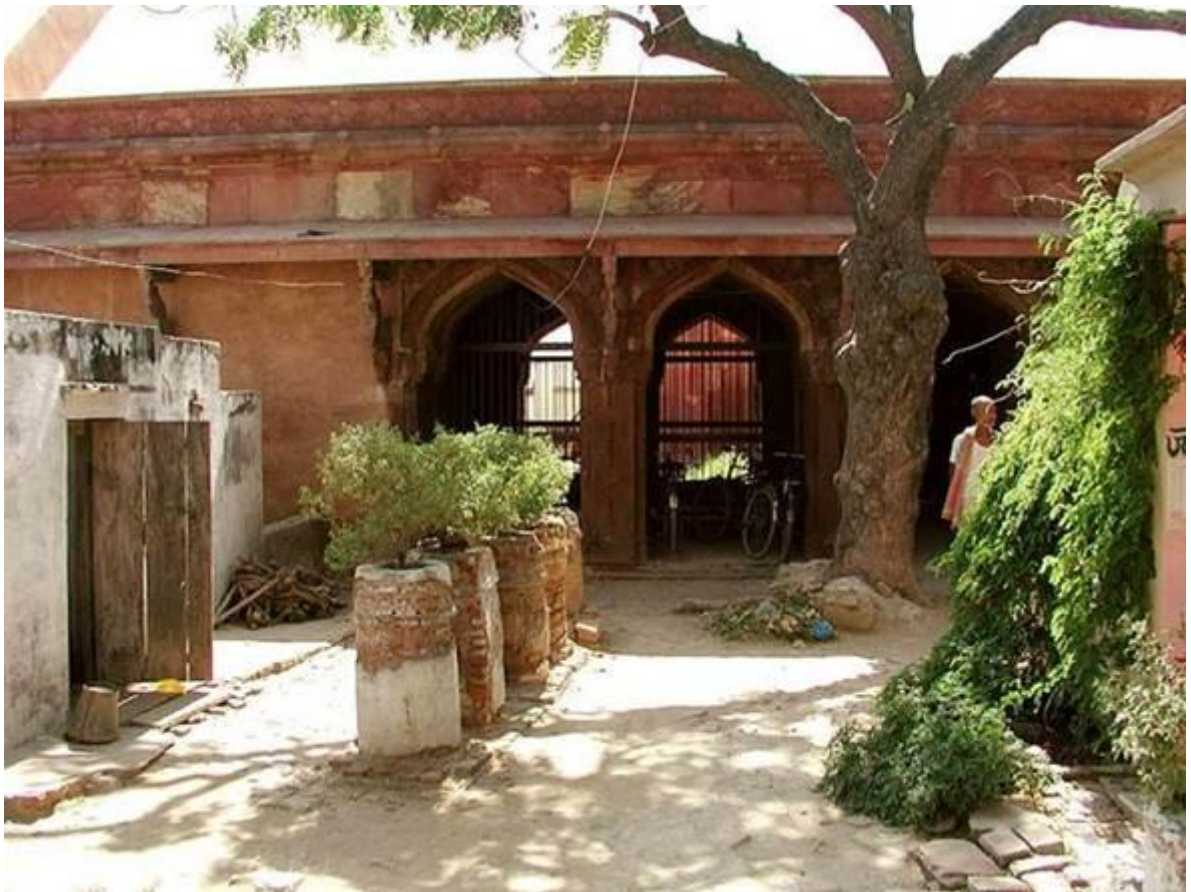
Bhajan kutir of Srila Sanatana Gosvami at Sri Madan Mohan Temple in Vrindavana

To Chaube, Madan Mohan said that He is like one of his children. He told Chaube that he had many children and he should give Him to Sanatana. Next morning both devotees wanted to apologize, but at the end Madan Mohan went with Sanatana. But not before He promised to Sanatana that He would be satisfied with whatever he will be able to offer.



Sanatana Gosvami said to Sri Madan Mohan, "I am just a mendicant and cannot afford such a luxury."

Sanatana, being traveling mendicant could not give much luxury to his Deity. He would beg and get a little bit of wheat flour. He would take some Yamuna water, mix it with wheat flour, roll it into small balls, and then he would cook those small balls on a fire of coals.



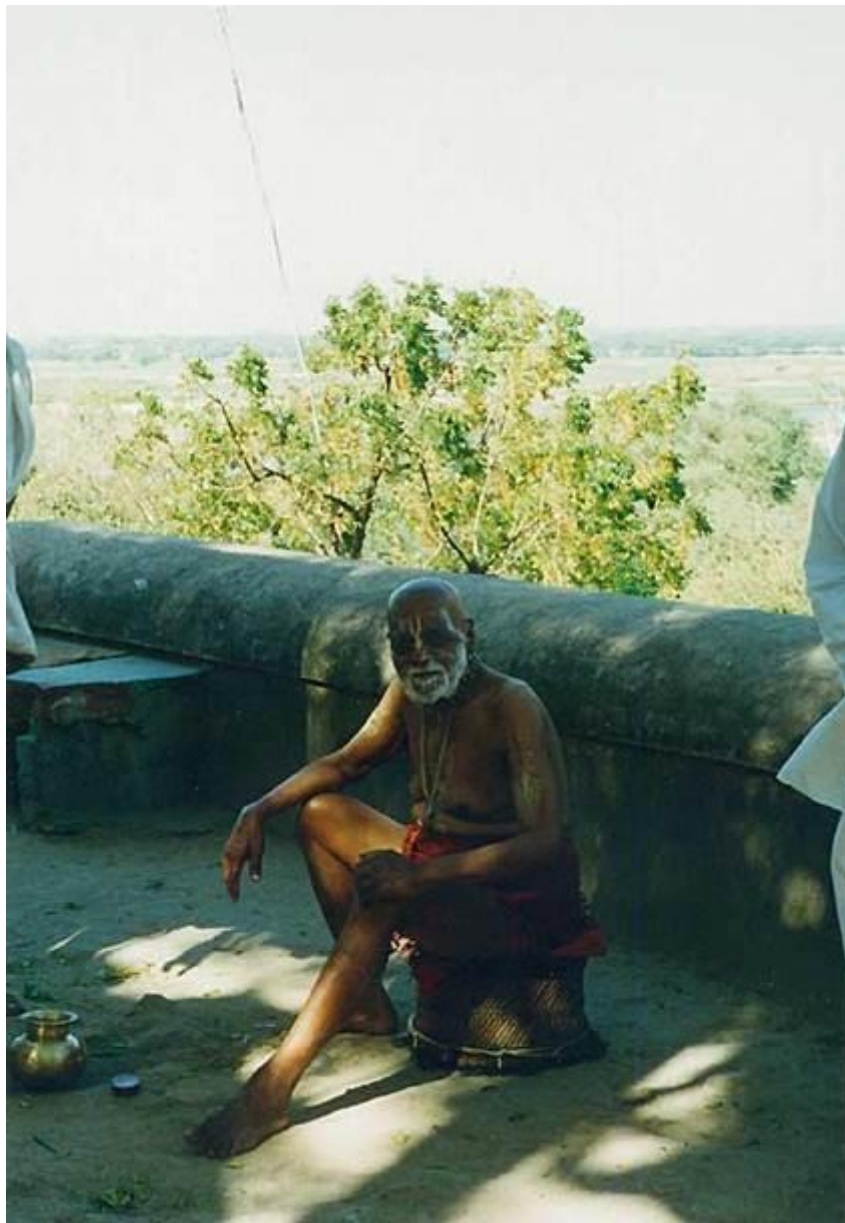
This is what he would offer to Madan Mohan. So one day Madan Mohan spoke to him and enquired, "Can you not even offer Me a little salt with this baati?" Sanatana Gosvami with great love replied, "I am an old man and I am very poor. I am offering you the best things that I can."



Samadhi of Srila Sanatana Gosvami at Sri Madan Mohan temple at Vrindavana
At that time a large boat carrying salt was on its way to Agra and got stuck in Yamuna. Owner of the boat, Krishnadas Kapur was a very, very wealthy merchant. He came out of the boat in great anxiety.



Samadhi of Srila Sanatana Gosvami at Sri Madan Mohan temple at Vrindavana
Sri Madan Gopal took the form of a small cowherd boy and asked him, "Do you need help? There is great saintly person on the top of the hill. He can help you. You should go and see him."



100 year old pujari at Sri Madan Mohan Temple at Vrindavana

Krishnadas climbed up the hill and surrendered at the lotus feet of Sanatana Gosvami. Sanatana taught him the principles of pure devotional service. Krishnadas became a devotee and began to pray and offer whatever he had to Madan Mohan. A gush of water came and wonderfully released his boat.



Devotees discussing pastimes of Sri Madan Mohan and Srila Sanatana Gosvami during annual Vraja Mandala Parikrama during Kartik month

Krishnadas went to Agra and made a great fortune by selling his wares. On his way back, he asked Sanatana Gosvami, "How can I serve you?" Sanatana replied, "I require nothing. I am quite happy sleeping under these trees. But Madan Mohan shouldn't be living in such poverty. Kindly build Him a temple." He build a magnificent temple for Madan Mohan that became one of the symbols of Vrindavana.



Yamuna river, Sri Madan Mohan Temple and Sri Vrindavana Dhamam

Purushottam Jana, son of king Prataparudra in Jagannatha Puri, felt that if the common people could visually see Srimati Radharani, they would be very pleased. He sent deities of Srimati Radharani and Lalita Sakhi for Madan Mohan.



Sri Madan Mohan Temple at Karoli

When the Mughals came to conquer Vrindavana, Sri Madan Mohan was brought to Jaipur by Maharaja Jai Singh.



श्री राधा मदनमोहन जी महाराज(करौली)

Their Lordships Sri Madan Mohan at Karoli

Daughter of the king of Jaipur worshipped Madan Mohan as her life and soul. It was decided that she should marry the prince of Karoli. But she told, "I have given up my life to be the chaste servant of Madan Mohan. I cannot go anywhere else."



Sri Kishora Raya Ji at another temple altar in the courtyard of Sri Madan Mohan Temple at Karoli

But it was too late to change the arrangement. It was decided that the king of Karoli would build a beautiful temple for Sri Madan Mohan in Karoli, and the king of Jaipur should give the Deity as a dowry.



Sri Sri Radha Krishna deities at another temple altar in the courtyard of Sri Madan Mohan Temple at Karoli

Sri Madan Mohan is the Sambandha Deity - the Deity worshipped to establish our relationship with Krishna. In this material world, we are all very much attached to the objects of the senses.



Sri Madan Mohan Ji worshipable deity of Srila Sanatana Gosvami at Karoli, Sri Govinda Ji worshipable deity of Srila Rupa Gosvami at Jaipur and Sri Gopinath Ji worshipable deity of Sri Madhu Pandita at Jaipur

Mother Uttara, who had seen Lord Krishna directly, was present at that time. When she saw the beautiful form of Sri Madan Mohan, she explained that "the Supreme Lord Sri Krishna's feet are most perfectly revealed in this Deity".

When she saw the beautiful form of Radha Govinda, she explained that "the chest and the flute of the Lord are most perfectly revealed in this Deity" and when she saw the divine form of Sri Radha Gopinath, she explained that "the beautiful smiling face of Sri Krishna is most perfectly revealed in this Deity."

Thus these were the most important Deities of Vraja.



Sri Madan Mohan Temple at Karoli

The objects of the senses and the phenomenon of attraction between senses and objects are being controlled by the demigod named Madan or Cupid.



Sri Madan Mohan Temple at Karoli

When his arrows pierce our hearts, they are irresistible. Everyone is madly chasing after the pleasures of this world, and it is factually impossible to give them up unless we experience a higher taste param dristva nivartate.



Sri Madan Mohan Temple at Karoli

Madan Mohan is the name of the Lord which means that Cupid who enchants everyone within this world also gets enchanted by the beauty of the Lord.



Sri Tota Gopinath at Jagannatha Puri

One day Sanatana Gosvami was summoned by Sri Caitanya Mahaprabhu, who wanted him to come to Yamesvara-Tota. Sanatana Gosvami reached the Lord through the path along the beach by the sea. When Sri Caitanya Mahaprabhu asked Sanatana Gosvami which way he had come, Sanatana replied, "Many servitors of Lord Jagannatha come and go on the path by the Simha-dvara gate of the Jagannatha temple. Therefore, I did not go by that path, but instead went by the beach." Sanatana Gosvami did not realize that there were burning blisters on his feet because of the heat of the sand. Sri Caitanya Mahaprabhu was pleased to hear about Sanatana Gosvami's great respect for the temple of Lord Sri Jagannatha.



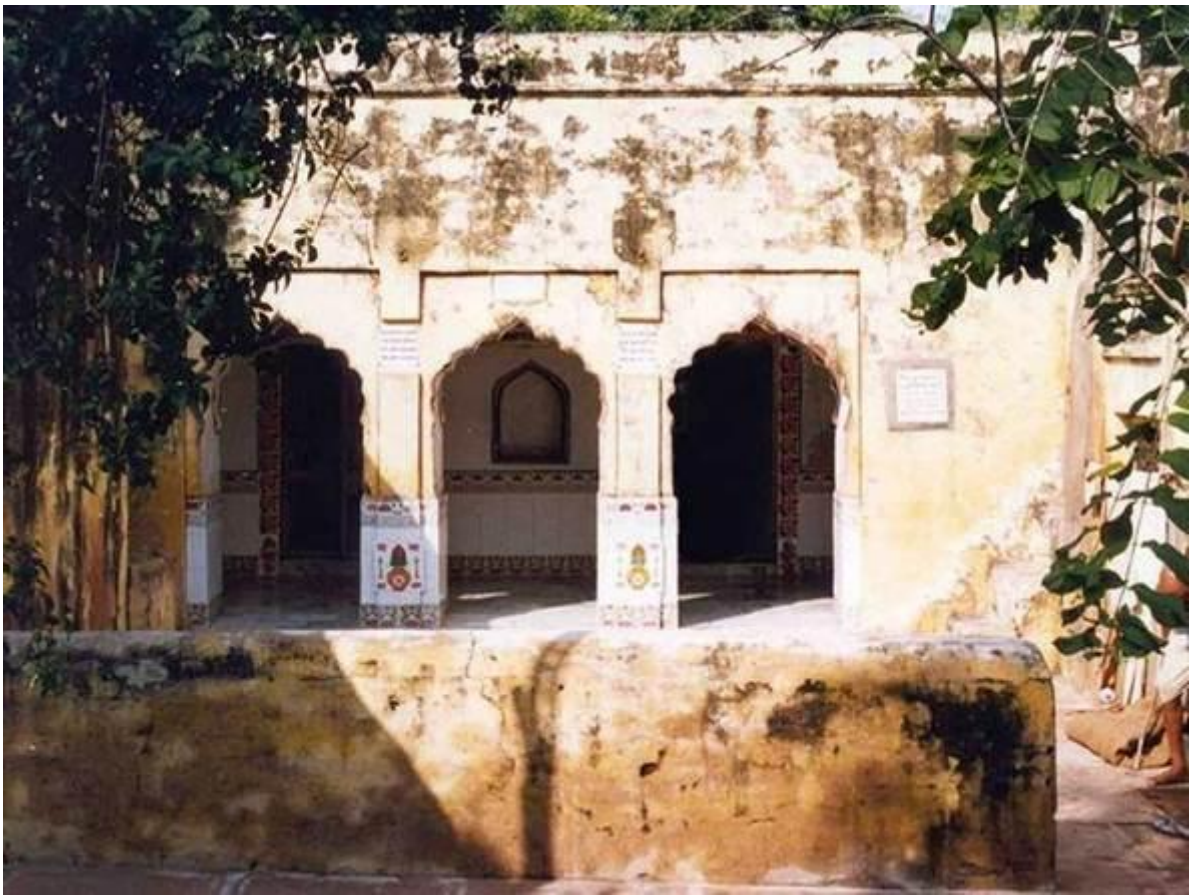
Govardana sila given by Lord Sri Krishna Himself to Srila Sanatana Gosvami

Sanatana Gosvami had a vow that every single day he would do the full 12 kosa parikrama of Govardhana. He would travel by the long route. Years went by and he became very old, still he would do his parikrama with great strain and difficulty. Seeing his austerities, Lord Gopinath appeared in the guise of a cowherd boy and with His own hands, lovingly wiped the perspiration from Sanatana's body as he was doing the parikrama. Krishna had tears flowing from His eyes. He said, "O Gosvami ji, I cannot tolerate seeing you struggling and straining so much to do this circumambulation every day. You are old; you are practically invalid. Stop doing it; there is no need for it."



Govardana sila given by Lord Sri Krishna Himself to Srila Sanatana Gosvami

Sanatana said, "I have made my vow. I made my vow to Krishna and only if Krishna orders me will I give it up." The child then climbed to the top of Govardhana Hill. By His own ecstatic devotion to His devotee, He caused the hill to melt and His footprints entered into one of the stones. Lord Krishna then took the stone and brought it down to Sanatana Gosvami. He said, "These are Krishna's personal footprints. Now if you circumambulate this stone, it will be equal to circumambulating the whole of Govardhana Hill. In your old age, please do this as your service." Then the child carried the stone all the way back to Chakratirtha, placed it in Sanatana's bhajan kutir and disappeared. He realized that it was Krishna who had given him the order. Every day after that, he would perform his *parikrama* by going four times around this Govardhana sila. One can have *darshan* of this Govardana sila at Sri Sri Radha-Damodar Temple at Vrindavana.



Bhajan Kutir of Srila Sanatana Gosvami at Pavan Sarovar in Nandagram

Sometimes Sanatana would live at Pavan Sarovar in the district of Nandagram.

He slept under a tree in a completely secluded place. Nobody in the whole world knew where he was. He was so absorbed in worshipping Lord Krishna and Srimati Radharani that for days at a time he would forget to even eat or drink.



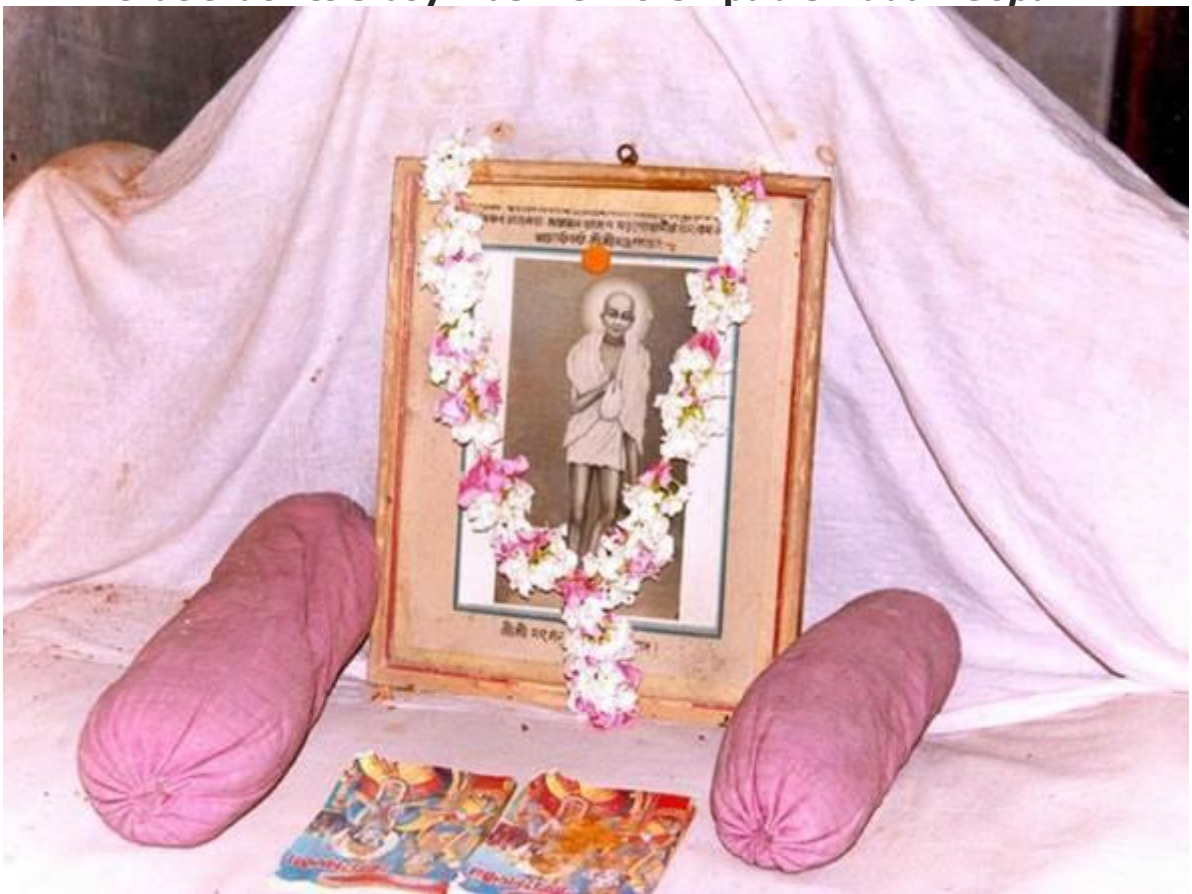
Sri Madan Gopal appeared as a beautiful little cowherd boy to Srila Sanatana Gosvami

Then *Madan Gopal* appeared as a beautiful little cowherd boy with a very nice turban decorated with a peacock feather, approached Sanatana Gosvami, and said, "Why are you living in such a secluded place? Nobody knows where you are. I happened to be herding the cows and I saw you here. I have brought this bucket of milk for you. Please drink this milk. There is another thing I want to tell you. Your living on the ground under a tree is causing great distress to the hearts of the Vrajavasis. If you want to make us happy, please build a little hut for yourself and stay there. I will be back to get my bucket."



Bhajan Kutir of Srila Sanatana Gosvami at Pavan Sarovar in Nandagram

Then the boy disappeared. Sanatana Gosvami drank the milk. By the influence of that milk, his heart erupted with uncontrollable ecstasy, and he understood that that little boy was his worshipable *Madan Gopal*.



Bhajan Kutir of Srila Sanatana Gosvami at Pavan Sarovar

He was so beside himself in transcendental love that Krishna had to appear to him in this way just to pacify him and remind him, "We are very sad about your

living under this tree. But we will be very happy if you have a hut - a bhajan kutir."



Sacred Town of Nandagram

That was the first time Sanatana Gosvami accepted a bhajan kutir. And to this very day, on the banks of Pavan Sarovar, we go to worship the bhajan kutir of Srila Sanatana Gosvami.



Lord Siva, Srila Sanatana Gosvami, Manasi Ganga and mosquito

In his old age, Sanatana Gosvami lived on the banks of *Manasi Ganga* near Govardhana Hill, in a place called *Chakaleshwar Mahadev*. Chakaleshwar Mahadev is an ancient Siva *lingam*, which was originally installed by Vajranabha, the great-grandson of Lord Krishna. It is one of the 4 principal Siva *lingams* of Vraja. This area is also called *Chakratirtha*. Sanatana Gosvami would write his books and do his *bhajan* there. But one night there were many mosquitoes that were tormenting him. The next morning he thought that this was not a good place to do *bhajan* and so he was just about to leave. Lord Siva could not bear the thought of separation from Sanatana. He appeared in the disguise of a *brahmana*, "O Sanatana, are you going somewhere?" He said,

"Yes, I must go; these mosquitoes are too much. I cannot do my seva to Lord Caitanya." The brahmana begged him, "Please, just stay one more night. If the mosquitoes disturb you again, then you may leave tomorrow". Sanatana Gosvami's heart was so soft that he could not say no to the loving offerings or appeals of a devotee. Lord Siva then contacted the demigod who is in charge of insect life and ordered that demigod, "Keep the mosquitoes away from Chakratirtha." So Sanatana Gosvami happily lived there.



Pilu fruits - Sanatana gave Lord Caitanya sand from the place where Krishna held the rasa dance, a stone from Govardhana, a garland of gunja berries and some dried ripe pilu fruits. Jagadananda gave all these gifts to Mahaprabhu upon his arrival in Jagannatha Puri. Lord and His Devotees especially enjoyed the pilu fruits.

SRILA SANATANA GOSWAMI

DISAPPEARANCE



Samadhi of Srila Sanatana Gosvami at Sri Madan Mohan temple at Vrindavana

In year 1558, at Chakratirtha, on Guru Purnima, Srila Sanatana Gosvami disappeared from this world. When the Vrajavasis heard that Sanatana Gosvami had departed, it was an unbearable thunderbolt that struck their hearts and the whole of Vraja was deeply lamenting. He is the Guru of all the Vrajavasis. Knowing that the Govardhana Hill parikrama of was so dear to him, on Guru Purnima every year, all Vrajavasis perform Govardhana parikrama in his honour, to this very day. Srila Sanatana Gosvami is the Sambandha Acarya.

It is through his life and his teachings that we can receive the proper understanding and realizations of our relationship with Lord Sri Krishna.

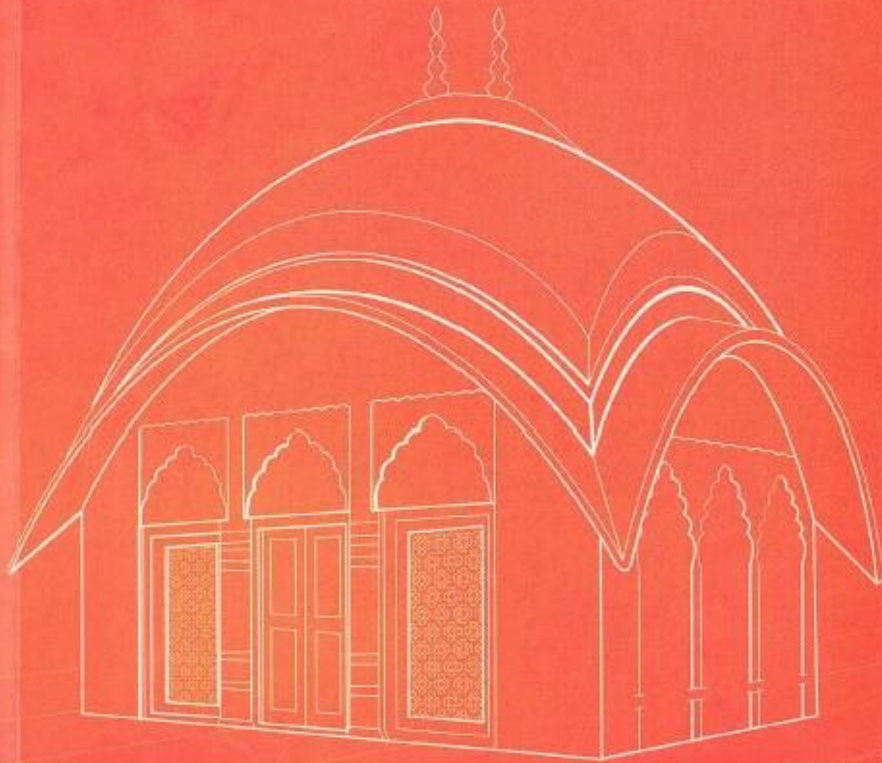
VRINDAVAN YATRA

with

RADHANATH SWAMI

VOLUME - 1

SIX GOSWAMIS OF
VRINDAVAN



Vrindavana Yatra Vol 1 book by His Holiness Radhanath Swami



Six Gosvamis of Vrindavana - Srila Sanatana Gosvami, Srila Rupa Gosvami, Srila Raghunath dasa Gosvami, Srila Raghunath Bhatta Gosvami, Srila Gopala Bhatta Gosvami and Srila Jiva Gosvami

The Six Gosvamis of Vrindavana represent a class of highly perfected personalities, who threw away all prospects of the most attractive pleasures like pebbles in the street. By hearing about their lives and teachings, a seeker gets insight into the possibilities awaiting him if he simply continues sincerely on this path. They have painstakingly constructed aesthetically pleasing temples for the pleasure of the Lord and the spiritual upliftment of mankind.

Sri Madan Mohan

After Lord Sri Krishna left this world, Maharaja Yudhisthira, unable to bear the separation from the Lord, also decided to leave the world. Before leaving, he coronated Maharaja Pariksit as the emperor of the world, and the great-grandson of Lord Sri Krishna, Vajranabha, as the king of Mathura. Vajranabha was requested by the great devotees to restore the glories of Vrindavana. So he decided to excavate those holy places of Vrajabhumi in which Lord Sri Krishna had performed His *lila*, and to install beautiful and sacred Deities in principal places of Vraja dhama. He sat on the banks of the Yamuna under a *kalpavriksha* tree and prayed to Sri Sri Radha and Krishna. By the auspicious mercy of that *kalpavriksha* tree, Radha and Krishna's mercy entered his heart and revealed to him the holy places of Sri Krishna's *lila*. Later, when he decided to install Deities, he called Vishwakarma, the architect, of the demigods. The three principal Deities carved by him were *Sri Sri Radha Madan Mohan*, *Sri Sri Radha Govinda* and *Sri Sri Radha Gopinath*. Mother Uttara, who had seen Krishna directly, was present at that time. When she saw the beautiful form of Sri Madan Mohan, she explained that "*the Supreme Lord Sri Krishna's feet are most perfectly revealed in this Deity*". When she saw the beautiful form of Radha Govinda, she explained that "*the chest and the flute of the Lord are most perfectly revealed in this Deity*" and when she saw the divine form of Sri Radha Gopinath, she explained that "*the beautiful smiling face of Sri Krishna*

is most perfectly revealed in this Deity." Thus these were the most important Deities of Vraja.

For a long, long time Madan Mohan was lost and He performed His *lila* of being unmanifested in this world. When the dear and intimate associate of Sri Caitanya Mahaprabhu - *Sri Advaita Acarya* - descended in this world, he travelled to many holy places. When he lived in Vrindavana, he was staying on the banks of the Yamuna under a tree that is today called *Advaita Vat*. There Sri Madan Mohan, who is also known among Gaudiya Vaishnavas as Madan Gopal, revealed Himself to Sri Advaita Acarya. Before leaving Vrindavana, Sri Advaita Acarya, with worship and great love, entrusted the worship of Madan Gopal to one very pure-hearted *brahmana* in Mathura named Purushottam Chaube. This great devotee, who was completely free from all material inclinations, worshipped Madan Gopal with the intimacy of his own child.

Later Sanatana Gosvami came to Vrindavana on the order of Lord Caitanya. He lived as a simple beggar in the forest of Vrindavana. Every day he would do *madhukari* - go house to house and beg a little prasada. In Vrindavana, the staple food is roti, so he would take one roti from each house. When he would be visiting these people, he would often be invited inside to lead the kirtan and share with them the transcendental teachings of Sri Caitanya Mahaprabhu. Once when he was begging in the town of Mathura, he noticed something very peculiar. Sriman Purushottam Chaube invited him inside his house and said, "I will give you nice prasada, Sanatana; let me just take it from the altar of the Deity." Right before the eyes of Sanatana Gosvami, Purushottam Chaube began to chastise the Deity just like his own child: "*Why are You not finishing the food I am giving You?*" He even picked up a stick and threatened to punish the Deity of Krishna. When Sanatana saw this, being the author of Hari Bhakti Vilas, which is the most authoritative book describing the proper process of Deity worship, he told Purushottam Chaube, "*The Deity of Krishna is non-different from Krishna Himself. He is the Supreme Personality of Godhead, the Absolute Truth, and the cause of all causes. He must be approached with great reverence and devotion, not that you treat Him like your own child.*" Purushottam Chaube, being very humble, apologized and said, "*I am sorry. Now by your great mercy I have understood the proper process of worshipping the Deity.*" That night that beautiful form of Madan Mohan appeared to Sri Sanatana Gosvami. Madan Mohan told him, "*My name is Madan Mohan, and many years ago I was installed by the great-grandson of Krishna, Vajranabha. But over the period of thousands and thousands of years, I have ultimately been given to the care of this great brahmana, Purushottam Chaube. He is a pure devotee and worships Me in the vatsalya-rasa. He considers Me, in his pure love, to be his own child. But now that you have trained him in a very formal process of archana, I am not very satisfied. So very soon this brahmana will come, and he will give this transcendental form of Mine to you as dakshina. You should worship Me with great care and great love as your life and soul.*"

There is another beautiful story of Sri Madan Mohan. Once Sanatana Gosvami was living in Mahavan, and hence the residents of Mahavan felt themselves to be very fortunate. One day Sanatana Gosvami was roaming along the bank of the Yamuna and he saw some little boys playing, and one of those little boys was so beautiful, so charming in every way! He absolutely enthralled Sanatana's heart. Sanatana Gosvami could not give up his association. From a distance he was watching this little boy playing. And who was the boy playing with just the local Vrajavasi children. When they finished their play in the evening, the boy was returning home, and Sanatana Gosvami began following him from some distance away. The boy went into the temple of Madan Mohan. Sanatana Gosvami went inside the temple and there was nobody there except the Deity! Then he realized that Madan Mohan was actually taking a human-like form and playing with the Vrajavasi children in His eternal abode of Vrindavana. At that time, Sri Sanatana

Gosvami bowed down with great love and affection to Sri Madan Mohan, who is always controlled by the love of His devotees.

Srila Sanatana Gosvami was later living at the Dwadasa-Aditya Teel, a beautiful hill just above the river Yamuna in Vrindavana. There he was worshipping Sri Madan Mohan in a very simple way. Sri Sanatana Gosvami had no home, no residence; he would sleep under a tree. He practically never slept, ate very little, and was always immersed in hearing and chanting the names and glories of the Lord. Sometimes he would beg and get a little bit of wheat

flour. He would take some Yamuna water, mix it with wheat flour, roll it into small balls, and then he would cook those small balls on a fire of coals. This is what he would offer to Madan Mohan. So one day Madan Mohan spoke to him and enquired, *"Can you not even offer Me a little salt with this baati?"* Sanatana Gosvami with great love replied, *"I am an old man and I am very poor. I am offering you the best things that I can."* It is explained that, at that time, a large boat carrying salt was on its way to Agra and somehow that boat got stuck in the river Yamuna. The owner of the boat was a very, very wealthy merchant of the name Krishnadas Kapur. He came out of the boat in great anxiety. His fortune, his treasure of wealth, was very much at risk. He was in the middle of a forest. At that time there was no temple there. Vrindavana was just a dense forest. There were lions, tigers and the six Gosvamis. At that time, Sri Madan Gopal took the form of a small cowherd boy and came down to the river Yamuna. The child asked him, *"Do you need help? There is great saintly person on the top of the hill. He can help you. You should go and see him."* Krishnadas Kapur climbed up the hill and surrendered at the lotus feet of Sanatana Gosvami. There are four types of people who approach Lord Krishna - the distressed, the desirer of wealth, the inquisitive, and one who is searching for knowledge of the Absolute. Krishnadas Kapur was in too much distress; his entire life's earnings were on a boat, and it was stuck in middle of the jungle-a very serious situation.

Sanatana Gosvami taught him the principles of pure devotional service, and taught him how to love Madan Mohan with his heart. He became a devotee. That is the power of association with a Vaishnava. However, Sanatana Gosvami never accepted that he could do anything for anyone. He understood that the only shelter is Madan Mohan. This is the mood of a preacher. A real preacher does not think that he can help on his own. He simply tries to connect a person to Lord Krishna and previous *acaryas*, knowing that they can deliver anyone. Sanatana Gosvami offered the head of Krishnadas Kapur at the lotus feet of Madan Mohan. Krishnadas Kapur became a pure Vaishnava. He began to pray to Madan Mohan and offer whatever he had; amongst it was some salt. As he was praying, a gush of water came and wonderfully released his boat from the rocks, stones, and mud of the Yamuna. Due to Srila Sanatana Gosvami's great compassion and exemplary behaviour, Krishnadas Kapur had developed complete faith in him. And by the grace of Sanatana, Krishnadas Kapur developed great faith in the lotus feet of Sri Madan Mohan. Later, Krishnadas Kapur went to Agra and made a great fortune by selling his wares and salt. On his way back, he asked Sanatana Gosvami, *"How can I serve you?"* Sanatana Gosvami replied, *"I require nothing. I am quite happy sleeping under these trees. But Madan Mohan shouldn't be living in such poverty. Kindly build Him a temple."* Thus the first major temple of Vrindavana was constructed under the direction of Sanatana Gosvami. To this day, almost 500 years later, this temple is the very symbol of Vrindavana. And this beautiful landmark of Vrajabhumi is available for the entire world to behold by the grace of Srila Prabhupada. *It is most proper to begin a Yatra by first submitting our hearts and our lives at the lotus feet of Sri Madan Mohan.*

Appearance of Srimati Radharani

The Deities of Madan Mohan and Govindaji appeared alone, without the Deities of Srimati Radharani. The devotees understand that Srimati Radharani is the empress of the heart of Govinda, Gopinath, and Madan Mohan. Therefore, the Gosvamis would worship Srimati Radharani, the supreme object of all their veneration, within the heart. In this way, they worshiped Radha Govinda, Radha Madan Mohan and Radha Gopinath. The son of king Prataparudra in Jagannatha Puri, Purushottam Jana, felt that if the common people could visually see Srimati Radharani, they would be very pleased. He very much wanted that Govinda Dev and Madan Mohan be worshiped along with Srimati Radharani. Therefore, he sent two beautiful Deities of Srimati Radhika to Vrindavana with many devotees. When this entourage of devotees arrived in Vrindavana with the Deities, all the Vrajavasis were most joyful. There was a grand festival to welcome them. Then the *pujari* of the Madan Mohan Deity had a dream. In that dream Srimati Radharani appeared to him and explained, *"The person who sent these deities did not know, but one of the Deities is Me, Sri Radhikarani, and the larger Deity is Lalita Sakhi. Lalita Sakhi should be installed to the right of Sri Madan Mohan, and the Deity of Myself, Sri Radhika, should be installed to the left."* This *pujari* had such a pure heart that everyone had complete faith in him. He revealed this dream to the Vrajavasis and all the Gosvamis, and they all accepted the wish of Srimati Radharani. A grand installation took place at the temple of Sri Radha Madan Mohan and the Deities were installed according to Their desires.

Present Home of Sri Sri Radha Madan Mohan at Karoli

After some generations, when the Mughals came to conquer Vrindavana, many of the primary Deities of the six Gosvamis were brought to Jaipur for protection by Maharaja Jai Singh. Among them was Sri Madan Mohan. In Jaipur, Madan Mohan was being worshipped by the disciplic descendants of the disciples of Sanatana Gosvami. By Sanatana Gosvami's mercy, the daughter of the king of Jaipur worshipped that Deity as her life and soul. When she came to the marriageable age, it was decided that she should marry the prince of Karoli, another kingdom not far from Bharatpur. But she told her father, *"I have given up my life to be the chaste servant of Madan Mohan. I cannot go anywhere else. He is my life and soul."* But the arrangement between the kings was already made and it was too late to change it. Then the two kings came together and decided that the king of Karoli would build a beautiful temple for Sri Madan Mohan in Karoli, and the king of Jaipur should give the Deity as a dowry. Usually the bride is taken in a procession to the village of the bridegroom, but this time Sri Madan Mohan was taken in procession to Karoli on the princess insistence. She just went as a maidservant. To this day, Sri Madan Mohan is worshipped as their life and soul by all the devotees of Karoli.

Srila Sanatana Gosvami - The Sambandha Acarya

Sanatana Gosvami is the *sambandha acarya* of our *sampradaya*. It is through his life and his teachings that we can receive the proper understanding and realizations of our relationship with Lord Sri Krishna. Devotees over the centuries visit his *Samadhi Mandir* behind Sri Madan Mohan temple begging and praying for his mercy. His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, has so perfectly bestowed upon all of us the mercy of the lotus feet of all our great *acaryas*, headed by Srila Sanatana Gosvami.

Prayers to Srila Sanatana Gosvami

*So let us pray with our hearts and souls that we can follow in the footsteps of these dear associates of the Lord, and make our only aspiration in life to be the servant of the servant of their servants. As it has been said, the special paramount characteristic of Srila Sanatana Gosvami was humility, which is the essence of all of our devotion - *trnad api sunicena taror api sahishnuna amanina manadena kirtaniyah sada hari*. Lord Caitanya Mahaprabhu personally chose Srila Sanatana Gosvami to reveal this opulence*

and teach the world. Let us pray to Him that we can truly be genuinely humble servants of the servants of His servants, free of all pride and desire for prestige, and chant the holy names of Lord Krishna: Hare Krishna Hare Krishna Krishna Krishna Hare Hare | Hare Rama Hare Rama Rama Rama Hare Hare||

Prayers to Sri Sri Radha Madan Mohan

By worshipping, by rendering service, and by chanting the names of Sri Madan Mohan, we can attract our hearts away from all of the pleasures of this temporary world, away from the sources of the miseries of birth and death, and engage in His eternal loving service. Let us all behold the beautiful darshan of Sri Madan Mohan, glorify His great attributes, reveal to Him our utterly fallen condition, and beg for His mercy, as Krsnadasa Kaviraj Gosvami said,

*jayatam suratau pangor mama manda-mater gati
mat-sarvasva-padambhojau radha-madan mohanau
(Caitanya Caritamrta Antya lila 1.5)*

"Glory to the all-merciful Radha and Madan Mohan! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me." I am lame. Spiritually we are all lame. We have no strength. Birth after birth we have been ill advised and have thus fallen victims to our mind and senses. Our only hope is the mercy and the shelter of Sri Madan Mohan ji. Let us pray to Him, so that He attracts our hearts and minds to His loving service, to His holy names, to His wonderful pastimes, and to the association of His most auspicious devotees. So let us worship Sri Madan Mohan and let us chant the holy names: Hare Krishna Hare Krishna Krishna Krishna Hare Hare | Hare Rama Hare Rama Rama Rama Hare Hare ||

Life and Pastimes of Srila Sanatana Gosvami

[Ref. Sri Caitanya Caritamrta Adi lila 10.84, Madhya lila chapters 19, 20, 22, 23, 24, Antya lila chapter 4 and 13, and Book "Vrindavana Yatra Vol 1" by His Holiness Radhanath Swami Maharaj]

What can a conditioned neophyte devotee speak about such an exalted and worshipable Acarya? But it is our duty; for the purification of our hearts, to make some feeble attempt to explain perhaps a drop from the ocean of the glories of the Lords personal and beloved associates. In the spiritual world, Sri Sri Radha Krishna are eternally being worshiped by the *sakhis*, headed by Lalita and Vishakha, and their immediate assistants, the *manjaris*. The two leading *manjaris* are *Rupa Manjari*, who was Srila Rupa Gosvami, and *Rati* or *Labanga Manjari*, who descended as Srila Sanatana Gosvami. Srila Sanatana Gosvami appeared in the *gotra* of Bharadwaj Muni, as the eldest son of Kumara Dev. Rupa Gosvami was his younger brother and the youngest was Vallabha, who was later named Anupam by Lord Caitanya. From their very birth, the hearts of these three brothers were filled with ecstatic love for the Supreme Personality of Godhead.

Genealogy of Srila Sanatana and Rupa Gosvami

In the Adi-lila of Caitanya Caritamrta, Srila Krishna das Kaviraj Gosvami explains that on the western side of the tree of Lord Sri Caitanya Mahaprabhu, the 43rd, 44th and 45th branches are Srila Sanatana Gosvami, Srila Rupa Gosvami and Anupam, and they are the best of all. Srila Jiva Gosvami explains the genealogical history of Srila Sanatana Gosvami and Rupa Goswamis family. Srila Sanatana Gosvami was born in the Saraswat brahmana community from Karnataka in the Bharadwaj Gotra - the family line of the great rishi Bharadwaj Muni. In the 12th century Sakabda era, there was a great King of Karnataka named Sarvajna Jagadguru. He was a Yajur Vedi, and a great scholar of the Vedas. He was a brahmana and had so much influence and power that all the other

kings respected him. He had a son named Aniruddha Dev, who was said to possess the spirit of Indra and the fame of Chandra, god of the moon. Aniruddha Dev was a great devotee and a great scholar of the Vedic literatures and he had two sons. The elder son was named Rupeshwar. He was famous for his great learning of the scriptures. The younger son was named Harihara, and he was a master of the art and science of weapons. Just after they were married, Aniruddha Dev disappeared from this world and Harihara, the younger son, usurped the entire kingdom and took away all power and possessions from his older brother Rupeshwar. Rupeshwar and his wife boarded a chariot led by 8 horses and travelled out of Karnataka towards Orissa and Bengal, where they later settled. They had a son named Padmanabha, who was very beautiful, virtuous and a very pure devotee of Lord Jagannatha. Padmanabha decided to settle near the Ganga in a place called *Namahatta*. He performed a great *yajna* and as a result, he received 18 daughters and 5 sons. The youngest son was named Mukunda Dev. Mukunda Dev had several children. One of them, named Kumar Dev, was a very great devotee. He had some family problems, so he moved to Bangladesh to a place called Baklachandra-dvipa. He built a house in a place called Fatiabad, because many Vaishnavas lived there and he wanted to have their association. He married a very young and chaste woman, Revati Devi. From Kumar Dev and Revati Devi several children were born, three of whom are illustrious-the greatest amongst all Vaishnavas - whom we know as Srila Sanatana Gosvami, Srila Rupa Gosvami and Anupam.

Early Life of Srila Sanatana Gosvami

One day young Sanatana had a dream. In this dream, a very effulgent *brahmana* appeared and offered him the *Srimad-Bhagavatam* as a gift. Sanatana Gosvami was ecstatic to receive this benediction. When he woke up, he looked around and saw that he did not have the *Srimad-Bhagavatam*, which made him lament terribly. Later that morning, the same *brahmana* who had appeared in the dream came to his door with the gift of *Srimad-Bhagavatam*. From that day on, Srila Sanatana Gosvami was always sinking deeper and deeper and deeper in the ocean of ecstatic love while reading the *Srimad-Bhagavatam*. It became his very life and soul. Every aspect of his life simply revolved around hearing and chanting the glories of *Srimad-Bhagavatam*.

Srila Rupa and Sanatana Gosvami were very qualified. They were illustrious scholars of the Sanskrit language, and had mastered Bengali and Persian. They were so well behaved that they attracted the hearts of everyone they came in contact with, and were really and truly leaders who commanded respect. Although they were very humble and gentle, people simply wanted to worship them and follow them because of their benevolent qualities. The expert advisers of the then King of Bengal, Nawab Hussein Shah, informed him that if he could get those two first class Hindu brahmanas to be his ministers, then he would have control over all of the Hindu population. Nawab approached Rupa, Sanatana, and Anupam, and ordered them to take the post of ministers of his kingdom. If they disagreed he threatened, not only he would persecute them, but he would also persecute the entire Hindu population. So with this unfortunate burden upon their hearts, Sanatana, Rupa and Sri Vallabha decided, out of compassion, that they must serve the king. They were such incredible ministers that the king made Sanatana Gosvami the Prime Minister of Bengal, and Rupa Gosvami the Home Minister. Nawab Hussein Shah didn't concern himself very much with ruling the citizens. He was more concerned with the aspects of exploitation and conquering other kingdoms.

He left the rest in the hands of Rupa and Sanatana. Although Nawab was a cruel, merciless, meat-eating killer, he was so pleased with their efficiency and good nature that he gave them massive treasures, built magnificent palaces for them, offered them grand estates, and treated them just like his younger brothers. Srinivas Acarya explains, "*dhira-adhira jana priyau*," that the six Gosvamis were so charming and kind to every

living entity that even the demons would become attracted to embrace them like brothers. *Nawab gave them very exalted titles - Dabir Khas to Rupa Gosvami and Sakara Malik to Sanatana Gosvami.* This was not an ordinary thing. For a Muslim king at that time, to give a Hindu a Muslim name, even while he was still practicing the Vedantic faith, was a very great and rare honour.

Activities in Ramakeli

They settled in a place called Ramakeli, where they constructed beautiful and opulent palaces. They had so much money and treasures, but they always felt ashamed and contaminated for serving the sinful king. They were always in deep separation from Lord Krishna and Sri Vrindavana Dhama and did not know what to do. Meanwhile, in their natural devotion to Radha and Krishna, they constructed within their estate what they called *Gupta Vrindavana*, or the hidden land of Vrindavana - a replica of Vrindavana. They constructed *Shyamakunda* and *Radhakunda* and a beautiful forest called *Kadamba Kanana*. They also constructed many wonderful places depicting Krishna's *lilas*, and would spend their days just roaming through *Gupta Vrindavana* in separation of Lord Krishna. Immersed in thinking of His wonderful pastimes, they would simply cry in ecstatic love. They also installed a beautiful Deity by the name *Madan Mohan*. Day and night they were immersed in thinking of *Madan Mohan* and worshipping Him with great love and devotion. In Ramakeli, Rupa Sagar and Sanatana Sagar, two beautiful bathing places that Rupa and Sanatana excavated, still exist. This was their life in Ramakeli.

Rupa and Sanatana Gosvamis were constantly immersed in glorifying Radha and Krishna, and speaking from *Srimad-Bhagavatam*. In fact, they created facilities so that Vaishnavas and scholars from all over the country could come to the village of Ramakeli to glorify Radha and Krishna. They built an auditorium where musicians, poets, dancers, and all sorts of artists could come to perform. Scholars came from all directions just to hear Rupa and Sanatana Gosvamis speak from the holy scriptures. In fact, if a scholar wrote a book on the Nyaya philosophy, it would not be accepted unless it was approved by them. With their wealth, they built beautiful little houses on the banks of the Ganges in Ramakeli, and when people would come, with great humility they would welcome them and serve them.

It is explained that when Sanatana Gosvami and Rupa Gosvami would sit in their court, they looked just like Indra surrounded by hosts of pundits. They were continually smiling sweetly at everyone who came. While sitting on their raised platform in a beautiful aristocratic way, their beauty was so charming that it melted the hearts of everyone who saw them. They astonished both the citizens as well as the guests who came, because although they were in the highest positions, they would beg everyone with folded hands for blessings to attain pure devotional service to Sri Sri Radha and Krishna. They would very humbly and enthusiastically accept the position of servant. They were born in Saraswat brahmana families from Karnataka, and were very much exalted in all their personal qualities, yet they considered themselves lower than the straw on the street. As householders, they were very, very charitable. Whatever they had, they would give in charity to the *brahmanas*, the Vaishnavas, the poor, and the sick. Although they were in very high government positions, they never caused harm to anyone, and never in their lives did they ever insult anyone.

The spiritual master of Sanatana Gosvami was a greatly learned devotee named Vidya Vachaspati. He would often come to Ramakeli and spend a long duration of time. Sanatana Gosvami learnt all the Vedas from Vidya Vachaspati. Always eager to serve his Guru and always very enthusiastic to hear from him, the respect and love that Sanatana Gosvami had for his spiritual master knew no bounds. In fact, Srila Sanatana Gosvami in his commentary of the 10th canto of *Srimad-Bhagavatam*, entitled *Dashamatipani*,

offers his prostrated obeisances and his surrendered devotion to his spiritual master, Srila Vidya Vachaspati. Sanatana Gosvami also wrote a very celebrated book, *Sadachar Paddhati*, which describes how to achieve the ultimate perfection of life through devotional service to Sri Krishna.

Lord Caitanya Appears in a Dream

One night Sanatana Gosvami had a historical dream. A beautiful, effulgent renunciate appeared to him. This renunciate was none other than the Supreme Personality of Godhead, Sri Krishna Caitanya Mahaprabhu. Sanatana Gosvami immediately felt his heart overflow with pure unalloyed love and devotion. This renounced person told him, *"Do not become too much attached or entangled in this materialistic life. You should go to Vrindavana, excavate the holy places, and write Vaishnava literatures extolling the glories of pure devotional service."*

The next morning Sanatana Gosvami went to his brother Rupa Gosvami and told him about the dream. Rupa Gosvami said to him, *"Yes, I know! Lord Sri Caitanya Mahaprabhu is living within this world. He is the Supreme Personality of Godhead. We should surrender to Him."* From that day on, Rupa and Sanatana Gosvamis were eagerly awaiting that moment when they could surrender their lives to Lord Caitanya. They were ashamed that they were serving a violent, cruel, materialistic king, therefore, they regretted the positions they held. They considered themselves the most lowly and fallen of all souls. *In fact, the father of Rupa and Sanatana Gosvamis lamented so terribly about the position of his sons, that he spent his life continuously performing yajnas and begging for atonement for the shameful situation of his sons. What a Vaishnava he was! Most parents would be proud of their sons being Prime Ministers, multi-millionaires, and the most influential scholars in the entire world. But he was a real father - a Vaishnava father. He felt it was abominable that they were not serving the Supreme Lord directly, but associating with materialistic people. This is the love of a real parent; their ultimate desire for their children is that they may have the association of saintly people.*

Rupa and Sanatana Write to Lord Caitanya

Rupa and Sanatana felt so much ashamed and regretful that they desperately sought the shelter of Lord Caitanya's mercy. They understood that only He could save them. They approached their beloved mother and asked, "What should we do in our condition?" Their mother advised them, "You should write a letter to Sri Gauranga Mahaprabhu, informing Him of your situation and your desire." They wrote a letter, asking, *"We want to surrender our lives to You and Your mission. What should we do?"* But there was no reply. They wrote another letter, and again there was no reply. Again and again they wrote letters to the Lord, but there was no reply. Finally, a reply came. Sri Caitanya Mahaprabhu wrote just one paragraph, *"If a wife is attached to a man other than her husband, then she should perform her duties very, very carefully, so that the husband does not suspect that she has a paramour. But in her heart she should exclusively meditate on her beloved."* Srila Rupa and Sanatana Gosvamis understood that the Lord wanted them to carry on with their service in the government and await the Lord's mercy.

Lord Caitanya Takes a Detour

Meanwhile Sri Caitanya Mahaprabhu, while on His journey to Vrindavana, specifically travelled way off the proper route just to meet Rupa and Sanatana Gosvamis in Ramakeli. At that time, *Narasinghananda brahmachari* came out of his meditation and told the devotees, "The Lord will not go to Vrindavana. He will go as far as Kanai Natashala. Then He will return." *Narasinghananda brahmachari* had the power of love, whereby he could make offerings in his mind to the Lord, and those offerings would materialize before the eyes of Lord Caitanya. He sat in meditation, beautifying the road

to Vrindavana. He made the road very wide, paved it with gold and jewels, and covered it with stemless, soft, fragrant, undying flower petals. He constructed lakes and planted auspicious trees on both sides of the road with beautiful birds on them. He was literally going one step at a time. But then he made that prediction. Hearing this, the devotees were astounded. Caitanya Mahaprabhu had longed for years and years to go to Vrindavana and now He was on His way. What could stop the Supreme Personality of Godhead from His desire? At the same time *Narasinghananda brahmachari* was a very good devotee, and so the devotees were quite bewildered by this prediction.

Lord Caitanya in Ramakeli

As Lord Sri Caitanya Mahaprabhu was travelling from Kuliagram in Navadvipa towards Ramakeli, hundreds and thousands of people followed Him wherever He went. He would induce everyone to raise their arms very high and very loudly chant the holy names of Krishna: *Hare Krishna Hare Krishna Krishna Krishna Hare Hare| Hare Rama Hare Rama Rama Rama Hare Hare||* Whoever saw the beauty of Sri Caitanya Mahaprabhu's dance and whoever accepted His mercy in the form of the Hare Krishna *maha-mantra* would find his heart swelling with uncontrollable ecstatic love for Krishna. Lord Caitanya's beautiful dancing, His supremely gorgeous form, His merciful glance, and what to speak of the bhakti of all His associates like Nityananda Prabhu, Haridasa Thakura and others, were attracting people to just leave their homes and their families, without any regard for past, present or future. Tens and hundreds followed, and soon there were literally thousands and thousands of people having *kirtan* with Mahaprabhu. He was walking and with every step He would take, people would just pick up the dust from the place where. His foot touched, worship that dust and place it on their heads. When He came to Ramakeli, there was a huge crowd of people around Him, all chanting and dancing.

Nawab Hussein Shah - The Cruel King

Ramakeli was the capital city of Nawab Hussein Shah, who was a very cruel and wicked king. If persons of a higher caste touched the king's shadow or even touched wind that had touched him, they would jump in the Ganges to become purified. The king had made very strict punishable laws against anyone who publicly practiced any other religion but his own. However, Sri Caitanya Mahaprabhu was fearlessly dancing and chanting, with hundreds and thousands and at times millions and millions of people, throughout Ramakeli.

Nawab heard that something unusual was happening. A police officer came to him and said, *"Someone has come to our kingdom. He is very beautiful, He has a complexion like resplendent gold, He has beautiful eyes like lotus petals, His neck is like that of a lion, His limbs are like that of an elephant. He has a very thin waist and His eyebrows are like the bows of Kandarpa. By His mere glance, He is intoxicating people with love of God. How beautifully He dances! And He is constantly crying. I do not know how many rivers are flowing through His beautiful eyes And His limbs are trembling, His hairs are standing on end, and sometimes He shouts so loud, it sounds like thunder. When He jumps in the air and falls to the ground, all the rocks and stones are broken into pieces, yet His body, which appears to be softer than butter, is never harmed. This great prophet who has come to your kingdom has completely intoxicated everyone - the Hindus, the Muslims, everyone. With their arms raised, people are dancing in ecstasy and shouting the holy names of Krishna: Hare Krishna Hare Krishna Krishna Krishna Hare Hare| Hare Rama Hare Rama Rama Rama Hare Hare|| I have seen so many sannyasis, babas and saintly persons of so many different religions, but no one who has the power, the beauty, and the influence of this person's love. I think that we are fortunate that He has come here."*

Hearing this, the king decided to consult Keshav Khan. The king asked, "I have heard that a *sannyasi* has come to our kingdom. Do you know anything about Him?" Keshav Khan replied, "Actually He is just a beggar. People are exaggerating His glories. He is just roaming here and there begging for some alms, and a few people may be following Him, but He is a very ordinary person." Keshav Khan said this because he knew who Lord Caitanya was and therefore, he did not want the king to become envious and create problems.

Just by hearing the glories of Caitanya Mahaprabhu, and without even seeing Him, Nawab's heart became so transcendently affected that he rebuked Keshav Khan, *"What are you saying? Do you not know that whom the Vedas call Krishna, and whom the Koran calls Allah, that same Supreme Truth, the Personality of Godhead, the cause of all causes, the ultimate worshipable object of everyone, has come to our kingdom to give love of God and you are calling Him an ordinary person! This is a great offense. On this day I proclaim a law that this sannyasi, this great prophet, be allowed to dance, chant, and preach wherever He wants. He should not be disturbed in any way. I will personally torture and take the life of anyone who disturbs Him - whether he is a Kazi, a police officer, or a politician. Let Sri Caitanya Mahaprabhu preach to His heart's content."*

Nawab then called for Rupa Gosvami and asked him, "Do you know about this prophet, who has come to our kingdom?" Rupa Gosvami replied, *"He is the Supreme Personality of Godhead. It is only by His mercy that you have this kingdom. Whatever success and opulence you have received is only by His blessings. He is very favorable towards you and by His mercy you will be victorious wherever you go. You are the king and the representative of God, yet you are asking me who He is? You should understand this with your own mind."* Nawab replied, *"With my own mind, I have understood that He is the Supreme Personality of Godhead. There is no doubt about it."*

Thereafter, Srila Rupa Gosvami returned to his residence. He, Sanatana Gosvami and Anupam contemplated on how to meet Caitanya Mahaprabhu. In the dead of the night, they went to the place where Lord Caitanya Mahaprabhu was performing His glorious *kirtans* with millions of people. Lord Caitanya was dancing and chanting in a place where there was a *tamal* tree and a *kadamba* tree. Millions of people were singing and dancing in ecstasy for days and days together. Rupa and Sanatana Gosvamis were thinking, "This place is not safe because Nawab Hussein Shah could change his mind at any moment. He has heard good things about the Lord, but if he hears something else from opposing elements, it will not be good." So they sent a messenger to Lord Caitanya saying, "There is no need for You to stay in the town of the evil king."

When Lord Caitanya would perform *kirtan*, He would be so absorbed in the holy name that He would not speak to anyone. It could be anything, it did not matter what kind of emergency it was, He would not consider anything but *Harinama*. This was His absorption. The messenger stood there with the message, waiting for a moment to speak to the Lord. He waited all day and all night. Finally, he had to go, so he passed on the message to Lord Caitanya's intimate associates. Even they could not give Him the message. Sri Gauranga Mahaprabhu was simply dancing in ecstatic love, so beautifully with His arms raised, inducing all the millions of people of Ramakeli to chant the holy names of the Lord: *Hare Krishna Hare Krishna Krishna Krishna Hare Hare| Hare Rama Hare Rama Rama Rama Hare Hare||*

After some time Sri Gaurasundar read the hearts of the devotees and stopped the kirtan. He said, *"Why are you afraid of this king? Whose power does the king imbibe? If I do not give him the power to speak, he cannot even speak a word to Me. If I do not*

give him, the power to walk, he cannot even walk to here. I have descended from the spiritual world to give the holy name of Krishna and pure love of God to everyone and anyone who is willing to accept it."

It was there in Ramakeli that Sri Caitanya Mahaprabhu then spoke the famous verse that we quote all the time,

*prithvete ache yata nagaradi grama
sarvatra prachara haibe mora nama*

"In every town and every vifiage throughout the world, My name will be chanted (Caitanya Bhagavat, Antya 4.126)." Then Sri Caitanya Mahaprabhu, in response to the desire of the Vaishnavas, stopped the kirtan and rested under a tamal tree.

Rupa, Sanatana, and Anupam Meet Lord Caitanya

In the middle of the night, Rupa, Sanatana, and Anupam disguised themselves, and incognito went to the place where Lord Caitanya Mahaprabhu was staying. To this very day in Ramakeli, there is a very sacred tree where Sri Caitanya Mahaprabhu met Sri Rupa and Sanatana. First, they approached Lord Nityananda Prabhu and Srila Haridasa Thakura, who brought them into the personal presence of Lord Caitanya. *In great humility both brothers took bunches of straw between their teeth and binding a cloth around their neck, fell down like rods before the Lord. Upon seeing Lord Caitanya Mahaprabhu the two brothers were overwhelmed with joy, and out of humility, they began to cry. Lord Caitanya Mahaprabhu asked them to get up and assured them of all good fortune.*

The two brothers got up and again taking straw between their teeth, they humbly offered their prayers with folded hands. "All glories to Sri Krishna Caitanya Mahaprabhu, the most merciful saviour of the fallen souls. All glories to the Supreme Personality. Sir, we belong to the lowest class of men and our associates and employment are of the lowest type. Therefore, we cannot introduce ourselves to You. We feel very much ashamed standing here before You. Dear Lord, let us inform You that no one is more sinful than us, nor are there any offenders like us. Even if we wish to mention our sinful activities, we would immediately become ashamed, what to speak of giving them up."

"Dear Lord, You have incarnated to deliver the fallen souls; You should consider that in this world there is none so fallen as us. You have delivered the two brothers, Jagai and Madhai, but to deliver them You did not have to exert Yourself very much. The brothers Jagai and Madhai belonged to the brahmana caste and their residence was in the holy place of Navadvipa. They never served low-class persons, nor were they instruments of abominable activities. Jagai and Madhai had but one fault. They were addicted to sinful activity. However, volumes of sinful activities can be burnt to ashes simply .by a dim reflection of the chanting of Your holy name. Jagai and Madhai uttered Your holy name by the way of blaspheming You. Fortunately, that holy name became the cause of their deliverance. We are millions and millions of times inferior to Jagai and Madhai. We are more degraded, fallen, and sinful than them. Actually, we belong to the caste of meat-eaters, because we are servants of meat-eaters. Indeed, our activities are exactly like those of meat-eaters. Because we always associate with such people, we are inimical toward the cows and the brahmanas." The two brothers very humbly submitted that due to their abominable activities they were now bound by the neck and hands, and had been thrown into a ditch filled with abominable stool-like objects of material sense enjoyment.

They continued, "No one within the three worlds is sufficiently powerful to deliver us. You are the only saviour of the fallen souls. Therefore, there is no one but You. If You simply deliver us by Your transcendental strength, then certainly Your name will be known as the saviour of the fallen souls. Let us speak one word that is very true. Please hear us. O merciful one! There is no other object of mercy within the three worlds but us. We are the most fallen. Therefore, by showing us Your mercy, Your mercy will be most successful. Let the power of Your mercy be exhibited throughout the entire universe. Let us submit one piece of information before You, dear Lord. It is not at all false, but is full of meaning. This is this: if You are not merciful upon us then it will be very, very difficult to find more suitable candidates for Your mercy. We are very depressed at being unfit candidates for Your mercy. Yet since we have heard of Your transcendental qualities, we are very much attracted to You. Indeed, we are like dwarves who want to capture the moon. Although we are completely unfit, the desire to receive Your mercy is awakening within our minds. By serving You constantly one is freed from all material desires and is completely purified."

Hearing this prayer by Dabir Khas and Sakara Malik, Lord Caitanya said, *"My dear brothers, you are My very old servants. Please abandon your humility for your humility is breaking My heart. You have written Me several letters showing your humility and I can understand your transcendental behaviour from those letters. Therefore, just in order to teach you a lesson, I sent you that verse. I really had no business coming here to Ramakeli. I came just to see you two brothers. Everyone is asking Me, why did You go to Ramakeli? No one knows My real intentions. It is very good that you brothers have come to see Me. Now you can go home, you have nothing to fear. Birth after birth you are My eternal servants. Today I give you the names Rupa, Sanatana, and Anupam. I am sure that Krishna will deliver you very soon."*

At that time Rupa and Sanatana Gosvamis appealed to the Lord, "It is not safe to live so close to Nawab Hussein Shah. He is a very dangerous and violent man. They further requested, You are going to Vrindavana with so many hundreds and thousands of people. But Vrindavana is a solitary place and You would appreciate it if You go by Yourself or with just one or two of your associates." Then, placing His feet on the heads of Rupa Gosvami, Sanatana Gosvami and Anupam with great, great love, Lord Caitanya left Ramakeli.

The next morning the Lord continued His journey to Vrindavana. When He came to a place called *Kanai Natashala*, He saw a forest circled by the holy river Ganga that looked just like Vrindavana. He thought, "It is very much like Vrindavana. The beautiful trees and forests appear just like those on the bank of the holy river Yamuna." He was experiencing the ecstasy of the *lila* of Radha and Krishna. However, all the hundreds and thousands of people following Him were trampling upon the bushes and breaking trees and making so much noise that Lord Caitanya thought, "What Rupa and Sanatana told me is correct. I should not go to Vrindavana with a huge group of devotees. People will think that I am some sort of magician, coming with all these people just to attract attention. I should go to Vrindavana alone or with one or two others." Then Lord Caitanya proclaimed to His devotees, "I will go back to Jagannatha Puri."

Humility of Rupa and Sanatana Gosvamis

When Lord Caitanya Mahaprabhu returned to Jagannatha Puri, the devotees were very surprised to see Him. He told them, *"When I was in Ramakeli, I met two exalted personalities - Sanatana and Rupa. They are truly the recipients of Krishna's mercy. They have such wealth, they are so learned in the scriptures, they are so powerful and influential, young, handsome and strong, and they are such great scholars that people*

are coming from all around just to associate with them. Yet they are so humble that they consider themselves no better than a lowly piece of straw fallen on the street. Due to that humility; it is certain that Krishna will empower them. And I told them that Krishna would deliver them from their abominable position."

Actually, the humility of Rupa and Sanatana Gosvamis was such an integral feature of their lives that it literally attracted the heart of the Lord to bestow upon them His complete causeless mercy. In fact, Sri Caitanya Mahaprabhu wanted to instruct the whole world about the importance of the principle of humility through His dear-most and favourite associates Sri Rupa and Sanatana.

Humility is the only quality that attracts the Supreme Personality of Godhead, and to teach this principle the Supreme Lord Himself personally appeared as Lord Caitanya Mahaprabhu, in the role of a devotee, demonstrating the unprecedented quality of humility. He taught that there is no possible way of finding real happiness except through this spirit of humility. The Bhakti Ratnakar declares that this was the message of Lord Caitanya.

But just see how *maya* deludes the world. People are trying to find happiness by boasting, "See what I have done, what I will do, and just see what I am doing." People are trying to find happiness by competing and trying to excel over others just for name and fame. They are trying to accumulate so much wealth. What does anybody really need? -a few rotis and a place to sleep. But they want so much, just for prestige.

Caitanya Mahaprabhu taught that everything we are looking at for happiness in this material world is going to be the very cause of our suffering, fear and anxiety. Real happiness is achieved by following in the footsteps of the humble six Goswamis of Vrindavana.

Sometime after Sri Caitanya Mahaprabhu bestowed His mercy on Rupa and Sanatana, they decided to resign from government service. They worshipped the Deity of Madan Mohan, praying to Him, "*Please deliver us from this abominable position and give us the shelter of the mercy of Lord Caitanya Mahaprabhu.*" They hired two *brabmanas* and paid them a lot of money to perform various ritualistic ceremonies for getting the blessings of the Supreme Personality of Godhead, to escape from their material entanglements. They were constantly immersed in reading *Srimad-Bhagavatam* and having beautiful kirtan of the holy names of Krishna: *Hare Krishna Hare Krishna Krishna Krishna Hare Hare | Hare Rama Hare Rama Rama Rama Hare Hare ||*

Rupa Gosvami took all his wealth and loaded it into boats. He and his younger brother, Anupam, left for their ancestral home at Fatiabad, where they distributed their wealth. *Srila Prabhupada explains that the way they distributed their wealth is the exemplary process that grihasthas should follow. 50% of one's money should be distributed to qualified and pure devotees of the Lord. 25% may be given to family members, and 25% may be kept for personal use in case of emergency.*

They sent two messengers to Jagannatha Puri because they had heard that Lord Caitanya was going on another journey to Vrindavana and they wanted to join Him. These messengers went to Jagannatha Puri to find out Lord Caitanya's plan. They came back and said, "Lord Caitanya Mahaprabhu has already left for Vrindavana." Rupa Gosvami and Anupam immediately decided to go to Vrindavana and wrote a letter to Srila Sanatana Gosvami who, being the Prime Minister, felt obliged to stay on for some more time in his service. The letter read, "Caitanya Mahaprabhu has gone to Vrindavana. Anupam and I are immediately leaving to meet Him. You should join us as

soon as you can. Meet us in Vrindavana. If you require help, I have left 10,000 gold coins for you."

Sanatana Gosvami is Arrested

Meanwhile, Sanatana Gosvami, due to the force of circumstances, was unable to leave at that particular time with Rupa Gosvami. But he totally lost all interest in serving the government. Therefore, he sent a letter to the king saying that he was very sick and could not come to do his services. He stayed home studying *Srimad-Bhagavatam* along with great Vaishnavas and scholars. Days and weeks went by. Nawab's kingdom was in great difficulty without Sanatana Gosvami. So he sent a doctor, "Go and check Sanatana. See what's wrong with him." The doctor came back and reported, "He is in perfect health. He is studying *Srimad-Bhagavatam* in an assembly of *brahmanas*." Nawab was infuriated. He came to the house of Sanatana Gosvami and just walked right in through the door. There was Sanatana reciting *Srimad-Bhagavatam*.

"What are you doing?" the Nawab yelled. "You have lied to me, you have cheated me. I am about to go to Orissa to conquer that state. I want you to come with me." Sanatana Gosvami said, "I will no longer be a part of your activities. You can count on me no longer for any service." Nawab was very, very angry. He said, "I have treated you like my own brother. Your elder brother (referring to himself) is busy going out murdering and killing. He needs you to stay back and take care of the state. If you do not do so, you will be punished." Sanatana Gosvami replied, "You are the king, the representative of God, and you can behave with me in any way you please." The Nawab walked out in a fit of fury and ordered Sanatana Gosvami to be imprisoned. Then he went with his armies to conquer Orissa.

Rupa Gosvami heard this. He sent a letter to Sanatana Gosvami, along with 10,000 gold coins that he had deposited with a grocer and told him, "Somehow or other get out and meet us in Vrindavana. Lord Caitanya will be arriving there."

Sanatana Gosvami, shackled in prison, spoke to the jail keeper, "*Dear sir, you are a saintly person and are very fortunate. You have full knowledge of the revealed scriptures such as the Koran and similar books. If one releases a conditioned soul or imprisoned person according to religious principles, he himself is also released from material bondage by the Supreme Personality of Godhead. Previously I have done much for you. Now I am in difficulty. Please return my goodwill by releasing me. Here are 5000 gold coins. Please accept them. By releasing me, you will receive the results of pious activities and gain material profit as well. Thus you will profit in two ways simultaneously.*" In this way Sanatana Gosvami convinced the jail keeper, who replied, "*Please hear me, my dear sir. I am willing to release you, but I am afraid of the government.*"

Sanatana replied, "*There is no danger. The Nawab has gone to the south. If he returns, tell him that Sanatana went to pass stool near the bank of the Ganges and that as soon as he saw the Ganges, he jumped in. Tell him, 'I looked for him a long time, but I could not find any trace of him. He jumped in with his shackles, and therefore he was drowned and washed away by the waves. There is no reason for you to be afraid, for I shall not remain in this country. I shall become a mendicant and go to the holy city of Mecca.'*" Sanatana Gosvami could see that the mind of the meat-eater was still not satisfied. He then stacked 7000 gold coins before him. When the meat-eater saw the coins, he was attracted to them. He then agreed, and that night he cut Sanatana's shackles and let him cross the Ganges.

Sanatana Gosvami's Dangerous Journey to Varanasi

While Sanatana Gosvami was traveling through the forests and the jungles, a servant named Isana accompanied him. Once they came to a hilly tract of land called Patada. That place was very infamous at the time for the thieves and rogues who would kill anyone for anything at a moment's notice. Moreover, that hilly track of jungle was very difficult to get through. There Sanatana and Isana stopped at an inn. The innkeeper was the leader of the whole band of dacoits. An astrologer told him, "These two guests have 8 gold coins."

Therefore, the innkeeper decided to kill them and get the gold coins. He treated them with great respect just to make them comfortable and relaxed. It is said, "Too much devotion is the sign of a thief." This proverb applied to this case. Sanatana Gosvami, being a government leader, knew the spirit of diplomacy. So he thought, "Why is this man giving me so much respect and serving us so nicely? He must be thinking of robbing and killing us." He asked Isana, "Do you have any of those gold coins left?" Isana said, "Yes. I have seven gold coins."

Immediately Sanatana Gosvami took those coins to the innkeeper and said, "I have these coins, you keep them." The innkeeper said, "What an honest and charitable person you are. Lucky you gave them to me, because I would have killed you on this very day if you had not. But now that I know that you are so honest and nice, you keep the coins. I don't want them." Sanatana Gosvami said, "If you don't kill me for these gold coins somebody else will. Take them away. But I ask only one favour. Please help me get through this mountain range." The next morning, the innkeeper personally arranged for Sanatana Gosvami to get through that hilly tract.

At that time, Sanatana Gosvami turned to Isana and asked him, "Do you have any more gold coins?" Isana said, "I have one." Sanatana told Isana, "You take that gold coin and go home. Why have you brought this death knell with you?"

Sanatana Gosvami was then a fugitive who had just escaped from prison, and was wearing the robes of a prisoner. He was alone and had nothing. He continued his travels until he came to a place called Hajipur. There his brother-in-law, Shrikanta, who was a government servant, had come to visit. On the command of the local king, he had come with large sums of gold to purchase first-class horses at Hajipur. Shrikanta had seen Sanatana Gosvami and sent one of his messengers to bring him. He said, "What happened to you? Look at yourself! You are unshaven, your hair is all scraggly, and the prisoner's clothes you are wearing are all torn up!" Sanatana Gosvami told him the whole story. Shrikanta said, "You stay with me for at least two days." Sanatana Gosvami said, "I will not stay with you for even one moment. I am going to Vrindavana." Somehow or other, Shrikanta appealed to him with much affection to at least accept a brand new woollen blanket as a gift. Sanatana Gosvami accepted it and left on that very day.

Sanatana Gosvami Meets Lord Caitanya at Varanasi

Finally, Sanatana Gosvami reached Varanasi. There he heard that Sri Caitanya Mahaprabhu had already visited Vrindavana and was presently residing at the house of Chandrasekhar. Sanatana Gosvami sat outside of the courtyard of Chandrasekhar's house. Lord Caitanya told Chandrasekhar, *"There is a very great, pure hearted, Vaishnava outside. Please bring him in to Me."* Chandrasekhar went out and saw Sanatana. He went back and told the Lord, *"There is no saintly Vaishnava out there."* Lord asked, *"Is there anyone at all at your door?"* Candrasekhara replied, *"There is a Muslim mendicant."* Lord immediately said, *"Please bring him here."*

Chandrasekhar brought Sanatana in. As soon as Lord Caitanya Mahaprabhu saw him, in great ecstasy He embraced him, bathing him with His tears of love. Sanatana fell at the feet of Lord and said, *"Please, please do not touch me."* When Lord Caitanya began cleansing Sanatana's body with His own transcendental hand, Sanatana said, *"O my Lord, please do not touch me. I am filthy and dirty. I am utterly fallen, sinful, and contaminated."* The Lord replied, *"I am touching you just to purify Myself, because by the force of your devotional service you can purify the whole universe. Saints of your calibre are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage. By seeing you, by touching you and by glorifying your transcendental qualities, one can perfect the purpose of all sense activity. This is the verdict of the revealed scriptures. My dear Vaisnava, seeing a person like you is the perfection of one's eyesight, touching your lotus feet is the perfection of the sense of touch, and glorifying your good qualities is the tongue's real activity, for in the material world it is very difficult to find a pure devotee of the Lord. My dear Sanatana, please hear from Me. Krishna is very merciful, and He is the deliverer of all fallen souls. Krishna has saved you from Mahaurava, life's deepest hell. He is an ocean of mercy, and His activities are very grave."*

He then ordered Santana Gosvami to shave up his hair. Chandrasekhar took Sanatana and shaved him. Srila Prabhupada, in the purport to this particular section of *Caitanya Caritamrta*, explains that Lord Caitanya did not like people looking like hippies. After taking bath, Chandrasekhar gave Sanatana fresh new clothes. Sanatana rejected those and said, *"I will not take new clothes."* Then he came back to Lord Caitanya Mahaprabhu and was introduced to Tapan Mishra. Lord Caitanya would take prasada at the house of Tapan Mishra, but would stay at the house of Chandrasekhar. Tapan Mishra offered Sanatana Gosvami brand new garments, as he could not tolerate seeing him in such rags. Sanatana Gosvami rejected them. He said, *"You give me just an old dhoti."* So Tapan Mishra brought him one of his old dhotis. Sanatana Gosvami started ripping it into pieces and used them for loincloth, chaddar and kaupin. Then he came and got the personal remnants of Sri Caitanya Mahaprabhu. A Maharashtrian *brahmana* who was a great devotee of the Lord invited Sanatana Gosvami to come and take prasada at his house every day. Sanatana Gosvami replied, *"No. I will do madhukari."*

Each and every day, in the mood of a beggar, he would go house to house, begging for a little bit of food. Sri Caitanya Mahaprabhu was very pleased to see the spirit of renunciation of Sanatana Gosvami, but once He stared at the blanket of Sanatana. Sanatana Gosvami understood that Lord Caitanya did not like the blanket that his brother-in-law had given him. So he went to the bank of the Ganges where a mendicant was washing his old torn quilt. Sanatana Gosvami said, *"I will give you this very costly, new woollen blanket if you give me your old, torn quilt."* The mendicant said, *"What are you saying? Why are you making fun of me just because I am so poor?"* Sanatana said, *"No, I am serious. Take this blanket and give me your quilt."*

After the exchange, Sanatana Gosvami came back to Caitanya Mahaprabhu. Lord Caitanya asked, *"Where is your blanket?"* He said, *"I gave it to a mendicant in exchange for this quilt."* Lord Caitanya said, *"Very good. Now I can see that you have renounced even the last shred of material attachment. This is very good. You are going around like a mendicant Vaishnava doing madhukari house-to-house asking for alms, while wearing such an expensive blanket. People will think you are a hypocrite. It is shameful. By the causeless mercy of Lord Sri Krishna, you have now been delivered from the last attachments to this material world."* Sanatana Gosvami replied, *"I do not know who Krishna is, but I know one thing that it is Your causeless mercy which has saved me. And I have no other hope than You."*

Lord Caitanya Explains the Science of Krishna Consciousness

At that time, Sanatana Gosvami put a straw between his teeth. With folded palms, he bowed down at the lotus feet of Sri Caitanya Mahaprabhu and began to enquire, "My Lord, I am from a low family and all of my associates were of the lowest disposition. I am sinful, and I am addicted to sinful activities. My whole life is abominable. But by Your causeless mercy You have accepted me as Your servant. Please my Lord, please instruct me. I do not know what my duty is. I do not know what is beneficial and what is detrimental for the real purpose of life. Yet, due to the influence of illusion, people are calling me a great and learned scholar. And I am such a fool that I accept myself as such. Please tell me, what is my real duty in life? Who am I? Where am I coming from? Who is God? What is my relationship with Him? Why am I suffering birth after birth the three-fold miseries of material existence? How can I be benefited? My Lord, I do not know how to enquire about the goal of life from You. Out of Your mercy, please explain these truths to me." Lord Caitanya was very moved by the humility of Sanatana Gosvami.

It is said in *Bhagavad-Gita*:

*tad viddhi pranipatena pariprashnena sevaya
upadekshyanti te jnana jnaninas tattva-darshinah (Bhagavad-Gita 4.34)*

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth."

If we want to be receptive to the message of Guru, then first we must submit ourselves, following in the footsteps of Sanatana Gosvami. Although he happened to be one of the greatest scholars of the holy scriptures in the whole of creation, he did not present himself like that. He presented himself as totally ignorant. In this state, our hearts are a fertile field for the knowledge to actually get assimilated and absorbed.

Lord Sri Caitanya Mahaprabhu replied to Sanatana Gosvami, "Your humility is breaking My heart. You are fit to be My Guru you are so learned and so advanced. You know all the truths and conclusions of the Vedas. You are fit to propagate the cult of pure devotional service all over the world. There is nothing that you do not know. Still it is the nature of a sadhu like you to inquire, just for the sake of being strict. But since you have asked I will explain."

The Spirit Soul: Caitanya Mahaprabhu began His explanations of Krishna Consciousness to Sanatana Gosvami, "The spirit soul is constitutionally by nature the eternal servant of Krishna. It is the *tatastha shakti* or marginal energy of the Lord. The soul is simultaneously one and different from the Supreme Personality of Godhead. Just as a single ray of the sun is non-different in quality from the sun planet, similarly, the spirit soul is of the same quality as the Lord *sac-cid-ananda* but is constitutionally a fragmental, insignificant, tiny part and parcel of the Lord."

Caitanya Mahaprabhu taught Sanatana Gosvami the philosophical truth of *acintya bheda-abheda tattva*. He described how the Lord has various energies spreading throughout all of creation. "Just as the sun is in one place, still diffusing its sunshine in all directions, similarly Krishna, although living in His eternal abode of Goloka Vrindavana, is pervading everything that exists through His multifarious energies. There are three primary energies: the *cit-shakti* -the eternal spiritual energy; *maya shakti* - the illusory material energy; and *tatastha shakti* - the *jiva* soul. When the *jiva* soul is

covered by the maya shakti, it forgets its original nature, becomes covered by the false ego, and thinks that he is himself an enjoyer separate from Krishna."

*"Since time immemorial the spirit soul has been suffering repeated births and deaths, ignorant of his constitutional nature, and in each birth he has to suffer the three-fold miseries - *adhyatmika*, *adidaivika* and *adibhautika*. Due to the power of the three ropes of the modes of material nature, he is influenced to sometimes act piously and sometimes impiously. Sometimes he is elevated to the higher planets and sometimes he is again plunged into the lower planets of misery." Sri Caitanya Mahaprabhu gave the example of a king ordering his guards to punish the criminal. "The guards take that criminal by the hair and push his head under water in the river, and when that person is about to suffocate to death, they pull his head out to let him get some air. After a few seconds they push him again into the river, where he suffers terribly, and when he is about to die, he is brought up again to enjoy the air. Again, he is plunged back down! Millions and millions of births we are going through this same type of situation, suffering the repeated miseries of material existence. Every now and then we are pulled up, we get some breath, and we think, 'Oh! How nice life is,' only to be plunged down again."*

"However," Lord Caitanya continued, "If one gets by the mercy of Krishna the association of a sadhu, he can be delivered-daivi hy esha guna mayi mama maya duratyaya, mam eva prapadyante mayam etam taranti te (Bhagavad-Gita 7.14). This material existence is very, very difficult to overcome. But one who associates with a sadhu and learns the process of surrendering to Krishna can easily cross beyond it. Only the causeless mercy of Krishna can deliver one from ignorance. There is no other possible means. Out of His mercy, Krishna has compiled the Vedas. He sares the aspiring soul through three forms-the Vedas, the Guru and sadhus, and the Supersoul within the heart. Through this process, we can understand who Krishna is."

Lord Caitanya continued, "The Vedic literatures, discuss essentially three subject matters: sambandha-how to re-establish our lost relationship with Krishna; abhidheya-how to act according to that relationship by engaging in the service of the Lord with attachment; and Prayojana - the ultimate goal of life, which is pure, unalloyed love for the Supreme Personality of Godhead. There are many different paths by which one can approach spiritual truths. However, the conclusion of all the Vedas is that only through bhakti or devotional service can we know Krishna as He is."

Story of an Astrologer: Lord Caitanya told the story of an astrologer named Sarvajna. A very poor man who was suffering approached him. The astrologer told him, "Your father has given you as your inheritance a treasure of wealth." The man asked, "Where can I find this wealth?"

The astrologer explained, "If you dig in the southern direction, you will be bitten and stung by innumerable wasps. If you dig in the western direction, a ghost will harass you. If you dig in the northern direction, a big black serpent will devour you. But if you dig just a little bit of ground in the eastern direction, you will find the pot of treasure."

Mahaprabhu explained that the path of karma-kanda is like the southern direction. The wasps and bees that sting us represent all the troubles, sufferings, and miseries that come from following the process of karma-kanda. By following jnana-kanda, our mind becomes terribly disturbed due to mental speculation, just as if one is disturbed by a ghost. And following the mystic system, where one tries to achieve kaivalya or merging into the oneness of the Lord, is like having your personal identity devoured by a serpent. The eastern direction, however, represents the path of bhakti. With just a little

bit of effort, we can find the priceless treasure of Krishna consciousness within our own hearts.

The Lord explained how pure devotional service is dormant in the heart of every living entity and it is awakened only by devotional service. One who takes to the path of bhakti does not want wealth or liberation, but only wants to serve and please the Lord.

The Lord's Incarnations: In the Vedas, there is mention of worship of many great demigods. *But Mahaprabhu said that the conclusion of all the Vedas is that Krishna is the Supreme Personality of Godhead, and all the demigods are subordinate to His will. He is the center of everything. He is the source of all that exists. His body is eternal, full of knowledge, and full of bliss-isvara paramah Krishna sac-cid ananda vigraha, anadir adir Govinda sarva karana karanam (Brahma Samhita 5.1). His abode is Goloka Vrindavana. In His eternal abode, the Lord resides with His associates, cows, gopas and gopis. From Krishna's original form in Goloka Vrindavana, all other incarnations emanate krishnas tu bhagavan svayam (Srimad-Bhagavatam 1.3.28). He is the original cause of all causes and the source of Vishnu and all other incarnations. The Brahman effulgence is nothing but the rays of light emanating from the spiritual body of Krishna, and the Paramatma is the localized feature of the Lord, who is the witness of one's activities.*

Lord Caitanya divided various incarnations of the Lord into three categories: *svayamrupa*, or the eternal form of the Lord; *tadekatmarupa*, other forms of Himself directly; and *avesharupa*, or empowered incarnations. The Lord went into great, great details of various categories within these categories of incarnations in this world. He described how the creation of the cosmic manifestation takes place, beginning with the expansion of Lord Krishna, *Karanodakshayi Vishnu*, who exhales and creates all the various universes; and how by His glance He impregnates each universe with all the living entities. Then *Garbhodakshayi Vishnu* appears, and from His navel a lotus flower originates, on which Brahma is born. The Lord reveals the Vedas to Brahma; and then from Lord Brahma, Lord Siva appears. He described how Lord Siva is not a *jiva*, but superior to all *jivas*, because he is actually a personal expansion of the Supreme Personality of Godhead. Just as when milk is turned into yogurt, it is simultaneously milk and not milk. Similarly, Lord Siva is eternally Vishnu but still different from Vishnu. He is the greatest devotee of Vishnu. He is eternally accepting the role of a servant of Vishnu.

"Within Brahmas lifetime there are 504,000 Manus, in each Manu there are 71 rotations of *yuga* cycles, and in each *yuga* the Supreme Personality of Godhead personally incarnates to teach the recommended process of self-realization for that *yuga*. This incarnation is called the *yuga-avatar*. In *Satya-yuga*, the Lord appears with a white complexion to teach the process of meditation. In *Treta-yuga*, He appears with a red complexion to teach the process of *yajna*. In *Dwapara-yuga*, He appears with His beautiful blackish complexion to teach the process of Deity worship. In *Kali yuga*, He appears with a beautiful golden complexion to teach the *yuga-dharma* - the congregational chanting of the holy names of the Lord." Lord Caitanya quoted the verse, "*kaler dosa nidhe rajan asti eka mahaan guna, kirtanad eva krishnasya mukta sangha param vrajet (SB 12.3.51).*" This age of Kali, which is an ocean of faults, has only one means of deliverance - the chanting of the holy names: Hare Krishna Hare Krishna Krishna Krishna Hare Hare | Hare Rama Hare Rama Rama Rama Hare Hare ||

In fact, Mahaprabhu continued, "The results that one gets through thousands and thousands of years of meditation in *Satya-yuga*, through perfectly performed *yajna* in *Treta-yuga*, and through the execution of devotional worship of the Lord in *Dwapara-yuga*, can be received in *Kali-yuga* simply by the loud congregational chanting of the

Hare Krishna maha-mantra: *Hare Krishna Hare Krishna Krishna Krishna Hare Hare | Hare Rama Hare Rama Rama Rama Hare Hare ||*

Sanatana Gosvami then asked the Lord, "How do I know who is the *yuga-avatar* for Kali-yuga?" Lord Caitanya said, "You must understand these things from the holy scriptures." He began citing various evidences from the scriptures about the qualities of the *yuga-avatar*. Sanatana Gosvami said, "*Oh! It is like that. He has a beautiful golden complexion; He is always surrounded by His associates; and He is dancing with His arms raised, singing the glories of the congregational chanting of the holy names. Is that it?*" Caitanya Mahaprabhu became embarrassed. He said, "*Sanatana you are playing tricks on Me.*"

The Supremacy of Lord Krishna: Lord Caitanya continued by explaining, "In the original abode of Goloka, Krishna is eternally present. And once in every day of Brahma, He descends to this world and manifests four different ages. His baby and tiny childhood age is called *kaumara*; His boyhood is called *pauganda*; His youthful age is called *kaishora*; and His developed youthful age is called *yauvana*. How wonderfully Krishna is performing His transcendental pastimes in Vrindavana! For 125 years, He performed His transcendental pastimes on this earth." Lord Caitanya explained how the Vrindavana *lila* is the supreme and perfect. "Krishna is perfect and complete. When He appears in Vaikuntha, He is complete in His perfection. When He appears in Mathura and Dwarka, He is more complete in His perfection. And when He appears as Gopinath in Vrindavana, He is most complete and perfect." He explained how the Vrindavana *lila* is so extraordinarily exalted that even Lord Brahma, the creator of the universe, was bewildered when he came to Vrindavana, to see the incredible loving relationships between Krishna and His friends. "In Vaikuntha, the Lord is being worshipped by all living entities with great majestic devotion. But when Brahma came to look down on Vrindavana after Krishna killed Aghasura, he saw Krishna sitting on the bank of the Yamuna as an ordinary cowherd boy, just eating the remnants of the cowherd boys. They would all take bites from their ladus and other food and say, 'Oh! This is very nice. Try this Krishna.' And Krishna would eat it. Brahma was bewildered, 'Who is this Krishna? Just to test Krishna, Brahma stole the calves and the boys. However, when he returned, he found that Krishna had perfectly manifested the forms of each cowherd boy and calf that he had stolen. Then he saw that each little cowherd boy and calf manifested the fourhanded form of Lord Vishnu. This is the supreme glory of the position of Vrindavana.'"

Mahaprabhu explained that below Goloka Vrindavana are the Vaikuntha planets. Below the Vaikuntha planets is *Viraja*, which is the border between material and spiritual existence; and within material existence, there are innumerable universes, like mustard seeds in a bag of mustard seeds. Yet under illusion every living being is thinking, "I am the center of the universe, and if I am happy, everything is very nice." In this regard, Lord Caitanya told the story of Lord Brahma's visit to Dwarka. When Lord Brahma reached Dwarka, he said to the gatekeeper, "Please tell Lord Krishna that Brahma has come to see Him." Krishna said, "Oh! Which Brahma?" "The four-headed Brahma!" "Tell him to come in."

Meanwhile, Lord Krishna called many other Brahmas. On his way in, Brahma saw eight-headed Brahmas, sixteen-headed Brahmas, 32-headed Brahmas, and 64-headed Brahmas. Some Brahma's had hundreds of heads, some thousands; he even saw a Brahma with millions of heads. He felt utterly insignificant amongst them as he had only four heads. How many heads a Brahma has depends on the size of the universe he manages. All Brahmas were bowing down to Krishna, who told them, "I will protect you from all demons. Go back to your abodes." Finally, the little tiny Brahma was the only

one left. He offered his worship to the Lord, understanding how, before God, we are all insignificant.

Then Lord Caitanya explained the sweetness of Vrindavana - how even Lakshmi Devi, the goddess of Vaikuntha, performed severe austerities to enter into the lila of Vrindavana. Still she was not allowed entry. The only way to achieve residence in Vrindavana is by following the 64 principles of devotional service, of which five are prominent: *associating with devotees, chanting the holy names of the Lord, hearing Srimad-Bhagavatam, living in a holy place or worshipping Tulasi, and worshipping the Deity of the Lord with great devotion.*

Lord described how there are different stages of *bhakti* that one progresses through. The first stage is *sadhana bhakti*, which has two parts: *vaidhi bhakti*, which means we advance by strictly following rules and regulations; and then *ragatmika bhakti*, where we begin to develop spontaneous devotional service through constant practice. From *ragatmika bhakti*, we ultimately come to *bhava bhakti*, where we serve the Lord with pure unalloyed devotion, and through that we gradually come to the ultimate perfection of Krishna *prema*.

Lord Caitanya Mahaprabhu was asked by Sanatana Gosvami, "I have heard that you explained the 'atmarama' verse of *Srimad-Bhagavatam* to Sarvabhauma Bhattacharya. Can you please explain it to me as well?" The 'atmarama' verse teaches that even the greatest liberated souls are attracted to devotional service to Krishna. Lord Caitanya explained the 'atmarama' verse from 61 different angles of vision. He also narrated the story of Mrigari, the hunter, and his deliverance by Narada Muni.

Lord Caitanya taught Sanatana Gosvami on the banks of Ganges in the holy place of Kashi every day, all day, for two months. Then He told Sanatana, "*You should write books about whatever I have told you and reveal these truths to the world. You should teach what should be the behaviour of a devotee. What is the duty of a devotees? What is Vaishnava etiquette? What is the behaviour of one in the renounced order of life? From all the scriptures you should understand that the essence of all knowledge is pure, unalloyed devotional service to Sri Sri Radha and Krishna. You should also excavate the holy places and establish temples.*" Lord Caitanya told Sanatana Gosvami that He was entrusting him with this mission, and to fulfil it he should go to Vrindavana. Sanatana Gosvami then took leave of Sri Caitanya Mahaprabhu. As they parted there was a great feeling of separation in their hearts.

Sanatana Gosvami Meets Subuddhi Raya in Vrindavana

Sanatana Gosvami then went to Vrindavana where he met Subuddhi Raya. Subuddhi Raya was a great devotee of Lord Caitanya. How he came to Vrindavana is an interesting story. Subuddhi Raya was a very powerful landowner in Bengal. He was a very generous person and a very great devotee. One day his servant was excavating a lake and made a serious mistake. Servants often make mistakes. Subuddhi Raya actually loved and cared for his servant just like his own son, therefore, to teach him properly, Subuddhi Raya hit him with a whip, which left a scar on his body. Later on, that servant became Saiyada Hussein Khan. The Muslim emperor appointed him as the king of Bengal.

One day his wife saw that there was a scar on his body which was interfering with her sense gratification and so asked him, "What happened? How did you get this scar?" He explained, "Subuddhi Raya was my previous master. He was so nice to me; he was like my father. Once I made a bad mistake and so he punished me. The wife became very

angry. "He must die. You must kill him." He replied, "I cannot kill him. I love him. He is like my..." She interrupted, "You must kill him." He continued, "He is like my father." She persisted, "You must do what I want you to do."

What do you do when your wife is like that? You cannot live with her and you cannot live without her! This is the ongoing dilemma. Of course, the wife thinks the same thing about her husband too! Finally, it was decided and agreed upon by his wife that to cause Subuddhi Raya to lose his caste was worse than death. Therefore, Saiyada Hussein Khan took water from a pot used by a Muslim and sprinkled some drops on Subuddhi Raya. In those days, the Hindu caste system was so strong that if water from a Muslims pot touched a Hindu, he would be declared an outcaste. He would not be allowed inside temples, nor could he perform any Hindu rituals. No one would touch him or even associate with him.

Subuddhi Raya did not know what to do. So he went to Varanasi, approached many *pandits* and *brahmanas*, and asked them, "Someone sprinkled water from a Muslim's pot on my head. Now what should I do?" So various *brahmanas* came together and began to research and came to the conclusion, "There is only one auspicious thing for you to do. You should drink burning hot ghee and then you will die. But because you will die due to drinking pure cow's ghee, you will take your next birth as a Hindu." He asked other *brahmanas* in Varanasi, and they said, "No, you don't have to drink hot ghee." He kept getting different opinions. Everyone he asked gave a different opinion. While Lord Caitanya Mahaprabhu was in Varanasi, Subuddhi Raya approached Him and told the whole story. *Lord Caitanya said, just go to Vrindavana and chant the holy names of Krishna: Hare Krishna Hare Krishna Krishna Krishna Hare Hare | Hare Rama Hare Rama Rama Rama Hare Hare||"*

Subuddhi Raya gave up everything and immediately went to Vrindavana. There he was always chanting the holy names of Krishna and worshipping Lord Gauranga in his heart of hearts. He was a humble devotee and would always be in the mood of serving other devotees. He would spend hours every day in the forest collecting pieces of dry wood that were lying on the ground. Then he would sell them in Mathura and get a little money. Whenever the devotees of Lord Sri Caitanya Mahaprabhu from Bengal came to Vrindavana, they usually developed a stomach disorder. Bengalis are accustomed to eating rice, but in Vrindavana when you beg you get only rotis, no rice, so they would have bad stomachs. Subuddhi Raya would buy yogurt or *dahi* and help them to cure their stomach ailments. Subuddhi Raya would also buy mustard oil and give them massages. He would somehow find nice residences for them, and serve the devotees with much humility, devotion, and care. He loved to take them on *parikrama* to the twelve forests of Vrindavana.

Subuddhi Raya took Sanatana Gosvami through the 12 forests of Vraja. He offered Sanatana Gosvami a place to live. But Sanatana Gosvami was so happy living in Vrindavana that by his own free will, he decided to live under a different tree each night. Sanatana lived with Subuddhi Raya for some time. He found out that Rupa Gosvami had already been there and had gone to Jagannatha Puri.

Sanatana Gosvami in Jagannatha Puri

With Caitanya Mahaprabhu's permission, Sanatana Gosvami then began his journey to Jagannatha Puri. He travelled through the Jharikhand forest, all alone. Sometimes he would fast because there was no food; sometimes he would get a little bit which he would first offer to Krishna and then partake. Due to this severe fasting and drinking some contaminated water from one of the ponds of the forest, he contracted a terribly painful skin disease. His entire body had sores that were intolerably itchy. From all those

sores there was contaminated blood oozing out. Sanatana Gosvami was thinking, *"I am low-born, I am sinful, and look at my body - it is useless. My life is useless. I am going to Puri, but I will not be allowed to enter Jagannatha's temple. And because Caitanya Mahaprabhu lives right next to the temple, and the servants of Jagannatha are coming in and out of the temple, I won't even be allowed to see Lord Caitanya. With this contaminated existence of mine, I will not be able to do any practical service. What is the use of my life? Aah! When I get to Puri I will have darshan of Jagannatha and at the Rathayatra, in the presence of Sri Caitanya Mahaprabhu, I will throw this wretched body under the wheel of the cart. That will be the most auspicious blessing of my life. Then perhaps I will get a better birth in my next life."* With this conviction, he continued his journey.

When he arrived in Jagannatha Puri, he went to the *bhajan kutir* of Srila Haridasa Thakura, which is called *Siddha-bakula*. When Haridasa Thakura saw Sanatana Gosvami, they were both in great ecstasy to be together once again. Haridasa Thakura was the person who had introduced Sanatana Gosvami to Sri Caitanya Mahaprabhu at Ramakeli. Sanatana Gosvami asked Haridasa, *"Where is Sri Caitanya Mahaprabhu?"* Haridasa replied, *"He comes here every day. In fact, He should be here any moment now."* Caitanya Mahaprabhu appeared right at that time. They both offered their prostrated obeisances. Lord Caitanya picked up Haridasa and embraced him. Haridasa said, *"Lying here at Your lotus feet is your beloved Sanatana Gosvami."* Sanatana got up. Lord Caitanya went to embrace him Sanatana cried, *"No! I am the lowest of the low. Please, do not touch me. My body is contaminated."* But Lord Caitanya, by force, embraced Sanatana Gosvami. As He embraced Sanatana Gosvami, the oozing blood smeared onto the beautiful golden form of Gauranga Mahaprabhu. This was terribly embarrassing to Sanatana Gosvami. Lord Caitanya enquired, *"How are you Sanatana?"* He replied, *"Everything is auspicious because I am seeing You, my Lord."*

Lord Caitanya enquired, *"Are you coming from Mathura? How are the devotees in Mathura?"* After this discussion Lord Caitanya said, *"Rupa Gosvami was just here. He stayed here in Puri for 10 months, and just 10 days ago, he left. He informed Me that your younger brother, Anupam, left his body."* Sanatana Gosvami explained how his brother Anupam was such a great devotee of Lord Sri Ramacandra. *"Rupa Gosvami and I would tell him the pastimes and teachings of Krishna day and night. One day we said, 'Krishna's lila is the sweetest of the sweet. Krishna's beauty is unparalleled; you should join us and chant the mantra of Krishna.' Anupam said to us, 'I cannot refuse you. You can give me the mantra.' The next morning, he approached us weeping and crying. He said, 'Last night I tried to chant the name of Krishna, but the only thing that I could think of was my worshipable Lord Sri Ramacandra. I cannot give up His devotion. Let anything happen in my life, but please do not take me away from my service to Sri Ramacandra. It is impossible for me to give up service to Lord Ramacandra."* Sanatana said, *"We embraced him and congratulated him for his chastity toward his worshipable Lord. We told him, We only said these things to test you. We are very pleased."* Caitanya Mahaprabhu said, *"Anupam has attained the supreme abode of Lord Sri Rama. Similarly, Murari Gupta was also like that and I congratulated him."*

Lord Caitanya told Sanatana, *"You and Haridasa Thakura are both experts in relishing the rasas of Krishna's lilas. You should remain here with Haridasa Thakura and constantly hear the glories of the Lord, and with Thakura Haridasa chant the holy names: Hare Krishna Hare Krishna Krishna Krishna Hare Hare | Hare Rama Hare Rama Rama Rama Hare Hare|| I know that due to your humility you will not go into the Jagannatha temple, but right from where you are sitting you can see the chakra on top of the dome. That is non-different from Jagannatha. You can have darshan of Jagannatha Dev every day by viewing chakra."*

Each and every day Lord Sri Caitanya Mahaprabhu would come to see Haridasa and Sanatana after the *upala-bhoga* offering in Jagannatha's temple. *Srila Prabhupada* remarks that Sanatana Gosvami was so humble that he did not even make an attempt to enter Jagannatha's temple; he thought himself so sinful. But due to that humility; Jagannatha Himself in the form of Sri Caitanya Mahaprabhu would come out every day, and bring the most succulent mahaprasad of Jagannatha and deliver it to Haridasa and Sanatana with His own hands. Every day Lord Caitanya would spend hours discussing Krishna's lila with Sanatana and Haridasa.

Your Body Is Mine: One day Lord Caitanya said, "Give up this nonsense idea of committing suicide. If one could attain Krishna by committing suicide, I would give up millions and millions of these bodies without a seconds hesitation. You can only attain Krishna through devotional service. There is no other way. The idea of suicide is simply due to the influence of the mode of ignorance. However, sometimes devotees, when they are experiencing intense ecstasies separation, feel that they cannot live without Krishna. In that mood, they sometimes want to end their lives. But when you come to that stage of separation, then Krishna appears before you. Sanatana Gosvami, your idea of suicide is simply nonsense. Give it up. You should spend your life hearing and chanting the glories of the Lord; that is the only means of attaining Krishna."

Sanatana Gosvami was thinking, "The Lord does not appreciate my idea of committing suicide. So I have to give it up." Then he spoke, "O Lord, what is the value of this body; it's useless. What profit will you gain if I remain alive?" Lord Caitanya replied, "Your body is My property. You have surrendered to Me, therefore you no longer have any claim on your body or your life. I am going to use your body as My principal instrument for spreading Krishna consciousness throughout the world." Again He repeated, "I want you to go to Vrindavana. And write books. Through your books and through your lifestyle, I want you to establish the principles that a devotee must live by. Explain what is devotional service? What is Krishna? What is Krishna prema? What is the etiquette of a Vaishnava and the duties he must perform? How do those in the renounced order of life live? I want you to excavate the holy places of pilgrimage in Vrindavana which have been lost to the vision of humanity. And I want you to construct temples and preach. What I want in Mathura and Vrindavana, I personally cannot do, because My mother wants Me to stay in Puri. It is My plan to do it through your body. Yet you want to destroy that very body. How can I tolerate this? Haridasa Thakura, look at this man! Do you agree with his idea? He wants to destroy another person's property."

Haridasa Thakura replied, "My Lord, we are all useless. It is You, my Lord, who is able to utilize us for whatever purposes You desire. But unless You tell us what we are supposed to do, we will never know. I can understand the good fortune of Sanatana Gosvami today."

Sanatana Gosvami said to the Lord, "I am just a wooden doll. You can make me dance any way You like, but all credit and glory are Yours." Caitanya Mahaprabhu then again forcibly embraced Sanatana Gosvami and left.

Haridasa Thakura began to weep in ecstasy. He said, "Sanatana, you are the most fortunate person in all of creation. Caitanya Mahaprabhu has accepted your body as His own property. He wants you to do His work in Mathura and Vrindavana. How fortunate you are! But look at me; I am useless, I am sinful, and I cannot do any practical service for the Lord." Sanatana Gosvami said, "Sri Caitanya Mahaprabhu descended to expound the mission of harinama sankirtan, but He is not doing it Himself; He is doing it all

through you, Haridasa. You are most fortunate. You are chanting 300,000 names of Krishna every day and through your life, Sri Caitanya Mahaprabhu will bring the whole world to the lotus feet of Krishna through the congregational chanting of the holy names: *Hare Krishna Hare Krishna Krishna Krishna Hare Hare | Hare Rama Hare Rama Rama Rama Hare Hare*|| *Some people preach very nicely, but their behaviour is not very exemplary. And some people behave very nicely, but they do not know how to preach. But you, Haridasa Thakura, preach perfectly both by your words and your example. Therefore Caitanya Mahaprabhu is empowering you to deliver the whole universe."*

Four Essential Qualities of Vaishnavas: One day Lord Caitanya invited Sanatana Gosvami to come to the *Yamesvara-tota* gardens for prasad. There were two ways to get there. One was a very nice, cool walk just by the *Simha-dvara* gate of the Jagannatha temple. The other was along the sand of the beach. It was the month of *Jyeshtha* (May-June). Sanatana Gosvami arrived in Puri during April-May, and he was called for *prasad* at the *Yamesvara-tota* gardens sometime in May-June, the hottest months. It was noon and the sand was burning like fire. Sanatana Gosvami walked over that hot sand. As he was walking, his feet were being blistered and burnt. However, he was so eager to meet Lord Caitanya Mahaprabhu that he did not even feel any pain. When he arrived, Lord Caitanya had already finished prasad and was resting. He told Govinda to give His remnants to Sanatana. After Sanatana took prasad, Lord Caitanya met him. He saw that Sanatana's feet were scorched. He asked, "Sanatana, how did you come here?"

He said, "I came by the beach." "You came by the beach? The sand is burning. It's intolerable. Why did you not come by way of the *Simha-dvara* gate?" Sanatana replied, "*The pujaris of the Jagannatha temple are coming in and out of the temple. If I go near one of them, they will be polluted, and then they will go in and make aparadhas (offenses) to Lord Jagannatha.*" When Lord Caitanya heard this He was very pleased. He said, "*Your humility is melting My heart. I am very pleased that you observe the etiquette of a Vaishnava so strictly. That etiquette is the ornament that makes a Vaishnava beautiful in the eyes of Krishna.*"

Srila Krishna das Kaviraj Gosvami describes in Caitanya Caritamrta that Lord Caitanya Mahaprabhu taught the world

four principal attributes of a Vaishnava through four of His dearest associates.

(1) In this world, everyone is afflicted by the powers of Kamadeva or Cupid. Lord Caitanya taught the world the highest level of self-control through Ramananda Raya. Ramananda Raya could be with the most beautiful young ladies, massaging their bodies, teaching them how to sing, act, and dance, but because he was always immersed in his eternal lila as Vishakha sakhi, there was absolutely no trace of agitation in his mind.

(2) Through Damodar Pandit He taught neutrality. Darnodar Pandit was so much in the mood of a servant that if any devotee transgressed Vaishnava principles, out of kindness of his heart, he would point out those transgressions. In fact, he would even criticize Caitanya Mahaprabhu when He appeared to transgress the principles of Vaishnava behaviour. In other words, a devotee should not be political. Devotees should be neutral. This was revealed through Damodar Pandit.

(3) Through Haridasa Thakura, Lord Caitanya revealed the attribute of tolerance. His forbearance was so great that even after being beaten in 22 market places, he happily tolerated it, thanking the Lord for the mercy he was receiving.

(4) *And through Sanatana Gosvami, He revealed humility.* Though Sanatana Gosvami was the most qualified person in the world, he considered himself lowly and fallen.

When the devotees from Bengal arrived for the Rathayatra, Sri Caitanya Mahaprabhu introduced Sanatana Gosvami to all of them, and praised Sanatana Gosvami's glory as if He had five mouths. All the devotees were overjoyed to hear about the mercy Sanatana Gosvami was receiving. Prabhupada explains that this is the quality of Vaishnavas. Their greatest joy is to hear other Vaishnavas glorified, and the happiness of their hearts is to see how other devotees are getting the special mercy of the Lord.

One day Lord Caitanya was visiting, and Sanatana Gosvami was somehow or other trying to escape His embrace. He would offer his obeisances from a distance. But Mahaprabhu would forcibly embrace him, and every time His body would be smeared with infectious blood. So Sanatana Gosvami met with Jagadananda Pandit and revealed his heart. There are six loving exchanges among devotees. To reveal one's heart in confidence is one of them. Sanatana Gosvami revealed, "I came to Puri for my benefit, but I am getting just the opposite. I came for purification and service, but just see what is happening? Every time the Lord embraces me His beautiful pure body is covered with pus and blood. I feel that due to these offences I will be ruined." Jagadananda Pandit said, "The Lord has already said that your home is Vrindavana. You have already spent enough time in Puri. Go to Vrindavana. There you will be happy."

The next day when Lord Caitanya came, He went to embrace Sanatana, who tried to get away, but somehow the Lord embraced him. Then Sanatana Gosvami sat down with the Lord and said, "I am going to leave for Vrindavana."

"Who told you to leave for Vrindavana?"

"Jagadananda Pandit told me. He is my well-wisher. He is a learned scholar. He gave me good advice."

Lord Caitanya became very angry. "Who is this Jaga? Impudent neophyte devotee! He thinks he has the right to instruct you. You are fit to be his Guru. You are fit to deliver the whole universe with Krishna consciousness. It is unbearable for Me to think that this young boy Jagadananda is telling you what to do."

Sanatana Gosvami became very sad. He said, "How fortunate Jagadananda Pandit is. He is tasting the sweet nectar of Your intimate words of chastisement. But You are praising me, just like an outsider. How unfortunate I am." Lord Caitanya said, "No, no, Sanatana, there is no one more dear to Me than you. I am not speaking just to falsely glorify you. But it's a fact; you are a learned scholar who has all the qualities of a pure Vaishnava. Jagadananda should not be instructing you in this way." Sanatana Gosvami said, "But my Lord, what he is saying is a fact. I came here for my benefit and my life is being ruined. You keep embracing me. Look at your body; it's covered with the blood and pus of my sins. I cannot bear this any longer, my Lord."

Lord Caitanya then revealed His heart. He said, "Please listen Haridasa and Sanatana. You two are like My own little children. A mother does not feel any hate even when she cleans the urine and stool of her child. In fact, due to the affection of the mother, the stool and urine of her baby smells just like the sacred offering catuhsama, which is sandalwood, musk, camphor, and saffron. The first time I embraced you, your body smelled just like fresh sandalwood pulp. I take great pleasure in embracing you. In fact, I get purified when I embrace you. The perfection of sight is to see a Vaishnava. The perfection of the ears is

to hear a Vaishnava, and the perfection of touch is to touch a Vaishnava. I am a *sannyasi*. I am not supposed to discriminate between what is good and what is bad for My own enjoyment. If I felt the slightest bit of hatred to touch you, then I would be committing an offence to Krishna. Krishna sent you with this disease just to test Me."

At that time Sanatana Gosvami saw that Lord Caitanya was again coming to embrace him. Sanatana tried to get away. "My Lord, please. No, no, no. Don't embrace me." However, Lord Caitanya with His long arms captured Sanatana and embraced him. With that embrace, Sanatana Gosvami became completely purified. The disease disappeared. His form became beautiful-effulgent like gold. On seeing this, Haridasa Thakura cried out, "This is your pastime, my Lord. It was You who caused Sanatana to get this disease, just to glorify your devotee. You have now embraced him and made his body perfect.

Sanatana Gosvami in Vrindavana

Sanatana Gosvami stayed in Puri for one year. After the *Dola Yatra*, Lord Caitanya told him that he should go to Vrindavana. Krishna das Kaviraj Gosvami tells us that one cannot describe what piteous scene it was, as the Lord and His devotee were about to be separated. Sanatana Gosvami got the notes of Balabhadra Bhattacharya, telling exactly which places Lord Caitanya stopped and performed His *lilas* on the way to Vrindavana. Srila Prabhupada explains in this regard that any place the Lord performs His *lila*; even a place where He stops for just one second; even the place He just walks through, is worshipable by devotees. So Sanatana Gosvami went through the Jharikhand forest in great ecstasy, visiting the places of the Lord's pastimes. Then he arrived in Vrindavana. Finally, after several years, he was reunited with Srila Rupa Gosvami. Sanatana Gosvami brought with him to Vrindavana many great Vedic scriptures, because his mission was to extract the essence from all of them and write books.

When devotees from Puri or Bengal returned home after their visit to Vrindavana, everyone would ask them, "*Did you see Rupa and Sanatana? What are they doing? Where are they living? What are they eating? Please tell us about them.*" These devotees would say, "*Rupa and Sanatana left the riches of royal opulence in Ramakeli. Now they have no fixed place of residence. They sleep either under a tree or under the bushes of Vraja - a different place each night. They go out, beg door to door and do madhukari. The only type of food they get is some dry roti, and sometimes fried chickpeas. They are always chanting the holy names of the Lord and dancing in kirtan. They are always discussing the lila of the Lord. They carry only an earthen pot, wear just some torn, discarded clothes, and in winter a little torn quilt. They are constantly performing kirtan and hardly sleep. They are constantly immersed in meditating on the Supreme Personality of Godhead, Lord Sri Caitanya Mahaprabhu, and carrying out His order to write books declaring the essence of all knowledge-pure devotional service.*" When Sanatana Gosvami's priest from Ramakeli heard about Sanatana's life in Vrindavana, he renounced his royal services and came to take initiation from him.

Dealings with Vrajavasis: Everyday Sanatana Gosvami would travel from one place in Vraja to another. The Vrajavasis were dearer to him than his very life. When he would come to a village, the people of the village would be very happy to see him. It was as if a poor person was receiving precious jewels. The whole village would come to the outskirts with tears of joy in their eyes to welcome him. They loved Sanatana Gosvami so dearly. The older people considered him to be just like their son. Others considered him to be just like a brother, but at the same time, they respected him as their Guru. Sanatana Gosvami was the Guru of all of Vrajabhumi. The Vrajavasis would cry out to him, "O my brother! Finally you have come. Where have you been? Why are you so

cruel to us that you have forgotten us? Please, please come and accept our services. The youngsters would touch his feet. Although Sanatana Gosvami did not like anyone to touch his feet, still he was so affected by the love of these devotees that he could not say no to them for anything. Even though he was their Guru and they were supposed to touch his feet, because of their affection for him, the older people completely forgot doing so. They would seat him under a tree and bring him milk, yogurt, ghee, and all kinds of sweets to eat.

Sanatana Gosvami would ask one person, "How many children do you have?" To another he would ask, "Whom did you marry?" To yet another, "How many cows do you have? Are they giving milk properly? What do you do with their milk?" He asked another person, "How is your farming? What type of farming are you doing? Are your crops growing nicely? What are you doing with them?" He would ask another Vrajavasi, "How is your health?" To another, "How is your mental condition?" Sanatana Gosvami loved the Vrajavasis very much. Anyone who had any problem would come to Sanatana Gosvami, and he would give them solace. He would spend the night with them, and the next morning as he was about to leave, all the Vrajavasis of that village would be pouring their hearts out in feelings of love and separation from Sanatana Gosvami. The separation was unbearable for them. As he left, not only were they crying but Sanatana Gosvami was also crying; everyone was crying. They would walk a little distance to the next village where everyone was crying to receive him in happiness. This was his daily life-making people cry. He loved crying in meeting, the happy crying, and crying in separation.

Once he went to a village called Baithan. When Sanatana Gosvami was about to leave those devotees, they were pleading with their hearts begging to Sanatana, "Please don't go. Stay at least 2 or 3 more days." Due to the love of those devotees, he changed his whole regulation and stayed on with them for a few more days. Since that time, that village is very famous amongst Gaudiya Vaishnavas.

Jagadananda Pandit Meets Sanatana Gosvami in Vrindavana

In Puri, there was a transcendental argument between Jagadananda Pandit and Lord Sri Caitanya Mahaprabhu.

Jagadananda Pandit was *Satyabhama* in *Krishna's lila*. He was always trying to give comforts and enjoyments to the Lord. Sometimes he would bring very, very expensive sandalwood oil to be massaged on the Lord's body. At other times he would design and offer very nice, soft beds for the Lord to lie on. But the Lord would reject them saying, "I am a sannyasi, I cannot be enjoying these things." Jagadananda would then fast; he would be so upset. One day he asked Lord Caitanya's permission to go to Vrindavana. The Lord said, *"You can go to Vrindavana but you should only stay there for a short time. Do not mix too freely with the Vrajavasis, because they have a spontaneous, inconceivable type of devotion to Radha and Krishna; and if you mix with them too freely, you will undoubtedly offend them. You should not go to Vrindavana alone. Be in Vrindavana with an experienced Vaishnava who can show you the dhama and protect you. Associate with Srila Sanatana Gosvami and do not ever leave his association. And come back here very soon. Give Sanatana the message that very soon I am coming again to Vrindavana. Ask him to arrange a place for Me to stay."*

Jagadananda Pandit went to Vrindavana and according to the instructions of Sri Caitanya Mahaprabhu was constantly in the association of Sanatana. Sanatana Gosvami took him to all the 12 forests of Vrajabhumi. At the end, they came to Mahavan where Jagadananda was living in a cave with Sanatana Gosvami. Sanatana Gosvami would go for *madhukari* and sometimes Jagadananda Pandit would cook the various things that

Sanatana would bring for him in a nearby temple. Sanatana Gosvami was such a loving devotee that he maintained and cared for Jagadananda Pandit day and night.

One day Jagadananda Pandit invited Sanatana Gosvami for Prasad. There was a *sannyasi* named Mukunda Saraswati who gave Sanatana Gosvami one of his red outer cloths. Sanatana came for prasad with that outer cloth wrapped around his head. When Jagadananda Pandit saw it, he was very happy. He thought, "My Prabhu is wearing my worshipable Lord Sri Caitanya Mahaprabhu's outer garment on his head. How wonderful! I will inquire, just to hear the glories of Lord Caitanya." He said, "O Sanatana, who has given you this cloth?" Sanatana Gosvami said that it was given by Mukunda Saraswati Maharaja. Jagadananda Pandit became so uncontrollably angry that he picked up one of the cooking pots and cane to beat Sanatana. Sanatana Gosvami was in ecstasy. He said, *"Now I can understand why you are such a dear devotee of the Lord. You are a great scholar and you have such faith in Sri Caitanya Mahaprabhu. Unless you exhibit it in inconceivable ways like this, how will I ever understand and learn to have faith like this. Today you have proved to me what a glorious servant you are. I am very grateful to you. As far as this cloth goes, I have no use for it; I will give it to a stranger."* Jagadananda Pandit was very embarrassed. They cried in ecstasy of separation from Sri Caitanya Mahaprabhu and then they took prasad together. Jagadananda Pandit remained with Sanatana Gosvami for 2 months and then with his permission he left for Puri.

The Pilu Fruit Pastime: Sanatana Gosvami gave four gifts to Jagadananda Pandit to present to Lord Caitanya. *The gifts consisted of some sand from the site of the rasa-lila, a stone from Govardhana Hill, dry, ripened pilu fruits, and a garland of small conch shells.* Jagadananda Pandit returned to Puri and offered all of these gifts to Lord Caitanya. Lord Caitanya kept all of them except the *pilu* fruits. He distributed them to the devotees. Those devotees who knew what a *pilu* fruit was sucked the seeds, but others simply chewed those seeds. They were in terrible distress because the seeds of the *pilu* fruit are hot like chilies. Lord Caitanya was very happy to see this pastime.

While Sanatana Gosvami was waiting for the Lord to arrive, he received a message, "I am coming for My second visit to Vrindavana. Please arrange a place for Me to stay" On Dwadasa-Aditya Teel, Sanatana Gosvami made a little hut for Lord Caitanya to stay in and cleaned the whole area very nicely. He waited eagerly, day after day after day, but the Lord did not come. Then one night he had a dream. He saw the beautiful golden form of Sri Gauranga Mahaprabhu sitting on a celestial platform, right there at Dwadasa Aditya Teel. Sanatana offered his prostrated obeisances to Lord Caitanya. Lord Caitanya placed His feet on top of Sanatana's head. Then He lifted him up, embraced him, and told Sanatana Gosvami, *"I have come to Vrindavana to satisfy your desires."* When Sanatana Gosvami woke up from his dream, he understood that the Lord had certainly come.

Gopal Bhatta Gosvami Arrives in Vrindavana

After some time, on the instruction of Lord Caitanya, Gopal Bhatta Gosvami came to Vrindavana from South India. Rupa Gosvami and Sanatana Gosvami wrote a letter to Lord Caitanya in Puri saying, *"Your dear servant Gopal Bhatta Gosvami has arrived, and we have accepted him as our own brother."* Lord Caitanya was very pleased to see the congenial loving relations between His devotees. He sent the very precious gift of His own remnants to Gopal Bhatta Gosvami, Sanatana Gosvami and Rupa Gosvami with the message, *"It is My desire that you live together as brothers in loving relationships and serve the mission of Vrindavana."* Gopal Bhatta Gosvami was dearly loved by Sanatana. Sanatana Gosvami wrote Han Bhakti Vilas and published it under the name of Gopal Bhatta Gosvami. Gopal Bhatta Gosvami also helped him to edit that book.

Sanatana Gosvami at Pavan Sarovar

Sometimes Sanatana would live at Pavan Sarovar in the district of Nandagram. He slept under a tree in a completely secluded place. Nobody in the whole world knew where he was. He was so absorbed in worshipping Lord Krishna and Srimati Radharani that for days at a time he would forget to even eat or drink. Then *Madan Gopal* appeared as a beautiful little cowherd boy with a very nice turban decorated with a peacock feather, approached Sanatana

Gosvami, and said, *"Why are you living in such a secluded place? Nobody knows where you are. I happened to be herding the cows and I saw you here. I have brought this bucket of milk for you. Please drink this milk. There is another thing I want to tell you. Your living on the ground under a tree is causing great distress to the hearts of the Vrajavasis. If you want to make us happy, please build a little hut for yourself and stay there. I will be back to get my bucket."* Then the boy disappeared. Sanatana Gosvami drank the milk. By the influence of that milk, his heart erupted with uncontrollable ecstasy, and he understood that that little boy was his worshipable *Madan Gopal*. He was so beside himself in transcendental love that Krishna had to appear to him in this way just to pacify him and remind him, *"We are very sad about your living under this tree. But we will be very happy if you have a hut - a bhajan kutir."* That was the first time Sanatana Gosvami accepted a bhajan kutir. *And to this very day, on the banks of Pavan Sarovar, we go to worship the bhajan kutir of Srila Sanatana Gosvami.*

The Real Touchstone

Once there was a *brahmana* who was worshipping Lord Siva. He was very poor and desired wealth. Lord Siva appeared to him and told him, *"If you want wealth, you should go to Vrindavana. On the banks of the river Yamuna is the Dwadasa-Aditya Teel. There you will find Sanatana Gosvami. He has a paras mani or touchstone. If you touch iron with that touchstone, it will turn iron into pure gold. If you ask him, he will give it to you."* The *brahmana* very enthusiastically went to Vrindavana. He climbed up he Dwadasa-Aditya Teel and there was Sanatana Gosvami doing his bhajan.

"Lord Siva appeared to me and told me that you can give me a *paras mani*," the *brahmana* said. *"Do you actually have one?"* Sanatana Gosvami said, *"Yes I have one. Do you want it?"*

"It's over there." *"Where?"* *"There."* *"There? That's a pile of rubbish."* *"Yes, somewhere in that pile of dust and rubbish there is a paras mani. If you can find it you can have it."*

So the *brahmana* looked through the rubbish. And there it was the touchstone. Anything made of iron he touched with it would turn into gold. He was very happy. He was touching iron and getting gold. But he was blessed by Lord Siva, therefore he had good intelligence. He began to think, *"The whole world is looking for a touchstone like this. But this Sanatana Gosvami had it lying in a rubbish heap, so he must have something more valuable than this."*

He went back and asked Sanatana, *"Do you have something more valuable?"* Sanatana Gosvami replied, *"Yes, I have something millions of times more precious. Do you want it?"* *"Please."* *"First take your touchstone and throw it into the Yamuna, because you cannot receive what I have until you are free from all these other attachments."*

The brahmana had faith in the words of a sadhu. To get the treasure of Krishna consciousness, there has to be that leap of faith in the words of a sadhu. He threw the touchstone into the Yamuna knowing that it would never be seen again. Sanatana Gosvami said, "I will now give you a touchstone that will give you something greater than all the gold in creation. The greatest treasure is the treasure of Krishna prema."

That treasure is dormant within your heart. There is only one means of achieving it-through the touchstone of the sincere chanting of the Hare Krishna maha-mantra: Hare Krishna Hare Krishna Krishna Krishna Hare Hare | Hare Rama Hare Rama Rama Rama Hare Hare||" Sanatana Gosvami initiated him in the chanting of the holy names and he became the possessor of the ultimate wealth.

Special Lilas

Braids of Srimati Radharani: At Govinda kunda, Sanatana Gosvami performed a very special *lila*. He would meet Rupa Gosvami and discuss their writings with each other. Rupa Gosvami, in a poem, had described Srimati Radharani and the *gopis* hair as long strands going down their backs, like black serpents. Sanatana Gosvami disapproved of this. He said, "Rupa Gosvami, with all respect, how can you compare the most beautiful braids of Srimati Radharani to black serpents?" Rupa Gosvami was silent. Then he said, "Well, please Sanatana Gosvami ji, give me an appropriate comparison." So Sanatana was thinking about it. Then he went to Govinda-ghat to take his bath.

At Govinda-ghat, he saw a few young girls taking bath. Then he saw a big black snake right on the back of one of the young girl's heads, about to bite her. Sanatana cried out, "Get away, get away, get away!" but they did not hear. They were just laughing and joking. So Sanatana Gosvami started going through the waters towards them. Just when he almost reached them, they smiled and laughed, and suddenly disappeared. He understood: "Actually it's true that Srimati Radharani's hair braids are like black serpents. The gopis have revealed to me that Rupa Gosvami's description is perfect." So he came back to Rupa Gosvami and told him this story, and they were both very much in the ecstasy of this *darshan*.

Lord Siva's Affection: In his old age, Sanatana Gosvami lived on the banks of *Manasi Ganga* near Govardhana Hill, in a place called *Chakaleshwar Mahadev*. Chakaleshwar Mahadev is an ancient Siva Lingam, which was originally installed by Vajranabha, the great-grandson of Krishna. It is one of the four principal Siva Lingams of Vraja. This area is also called *Chakratirtha*. Sanatana Gosvami would write his books and do his *bhajan* there. But one night there were many mosquitoes that were tormenting him. The next morning he thought that this was not a good place to do *bhajan* and so he was just about to leave. Lord Siva could not bear the thought of separation from Sanatana Gosvami. He appeared in the disguise of a *brahmana*, "O Sanatana Gosvami, are you going somewhere?" He said, "Yes, I must go; these mosquitoes are too much. I cannot do my *seva* to Lord Caitanya." The brahmana begged him, "Please, just stay one more night. If the mosquitoes disturb you again, then you may leave tomorrow". Sanatana Gosvami's heart was so soft that he could not say no to the loving offerings or appeals of a devotee. Lord Siva then contacted the demigod who is in charge of insect life and ordered that demigod, "Keep the mosquitoes away from Chakratirtha." So Sanatana Gosvami happily lived there.

Lord Krishna Gifts Giriraj *sila*: Sanatana Gosvami had a vow that every single day he would do the full twelve-kosa *parikrama* of Govardhana. He would travel by the long route - that means going by the Chandra Sarovar and other distant areas every day. Then he would come back, do his writing, and meet with the other Gosvamis when they would come. He was constantly immersed in his devotional service. Years went by and Sanatana became very old. Still he would do his *parikrama* with great strain and difficulty. Seeing his austerities, Lord Gopinath appeared in the guise of a cowherd boy and with His own hands, lovingly wiped the perspiration from Sanatana Gosvami's body as he was doing the *parikrama*. Krishna had tears flowing from His eyes. He said, "O Gosvami ji, I cannot tolerate seeing you struggling and straining so much to do this

circumambulation every day. You are old; you are practically invalid. Stop doing it; there is no need for it."

Sanatana Gosvami said, *"I have made my vow. I made my vow to Krishna and only if Krishna orders me will I give it up."* The child then climbed to the top of Govardhana Hill. By His own ecstatic devotion to His devotee, He caused the hill to melt and His footprints entered into one of the stones. Lord Krishna then took the stone and brought it down to Sanatana Gosvami. He said, *"These are Krishna's personal footprints. Now if you circumambulate this stone, it will be equal to circumambulating the whole of Govardhana Hill. In your old age, please do this as your service."* Then the child carried the stone all the way back to Chakratirtha, placed it in Sanatana Gosvami's bhajan kutir and disappeared. Sanatana Gosvami looked everywhere for the child, but could not find Him. Then he realized that it was Krishna who had given him the order. Every day after that, he would perform his *parikrama* by going four times around this Govardhana *silā*.

Literary Contribution of Sanatana Gosvami

Sanatana Gosvami wrote many books, of which four are prominent, explains Krishna das Kaviraj Gosvami. The *Brihad Bhagavatamrita* perfectly explains what a devotee is; what devotion is; who Krishna is; and what love for Krishna is. The *Hari Bhakti Vilas* describes the rules, regulations and the etiquette a devotee should observe for achieving Krishna consciousness. The *Dashama Tipani*, also known as *Srimad Vaishnava Tosani*, is a very elaborate and extensive commentary on the tenth canto of *Srimad-Bhagavatam*. Srila Jiva Gosvami edited this book. Jiva Gosvami later wrote his editorial offering and named it the *Laghu Tosani*. Both books are still available. Sanatana Gosvami also wrote the *Dashama Charita*.

Final Pastime

Living at Chakratirtha in his old age, Sanatana Gosvami became the very life and soul of all the residents of Vrindavana. When he was too old to travel from village to village to meet the Vrajavasis, they would regularly come to him to receive his blessings. It was at Chakratirtha on *Guru Purnima* that Srila Sanatana Gosvami disappeared from this world. When the Vrajavasis heard that Sanatana Gosvami had departed, it was an unbearable thunderbolt that struck their hearts. The whole of Vraja was literally lamenting. Practically every Vrajavasi came to Chakratirtha to offer their last respects to Srila Sanatana Gosvami. Because he is the Guru of all the Vrajavasis, they declared his disappearance day as *Guru Purnima*. As an act of worship, knowing how the *parikrama* of Govardhana Hill was so dear to him, they all performed *parikrama* in his honor. And to this very day, the largest *parikrama* of Govardhana Hill is on *Guru Purnima*. On the last day of *Kartik*, hundreds and thousands of Vrajavasis do *parikrama* of Govardhana, but far more than that do it on *Guru Purnima*.

Recently, one of our Godbrothers living near Govardhana in one of Srila Prabhupada's temples asked a Vrajavasi - just a common Vrajavasi who herds cows, "Why on this day of the full moon of *Guru Purnima* are there so many hundreds and thousands of Vrajavasis doing *parikrama* of Govardhana?" The Vrajavasi replied, *"Because this is the disappearance day of our Gurudev, Sanatana Gosvami. He is the Guru of all of Vraja. And this is the way we celebrate, because we know this is how we can please him."*

Srila Prabhupada often quoted two verses from Srila Sanatana Gosvami's works. They are found repeatedly in his books and in his lectures.

*yatha kancanatam yati kamsyam rasa-vidhanatah
tatha diksha-vidhanena dvijatvapi jayate nrinam*

"One is a brahmana by quality and by initiation from a bonafide spiritual master, not simply by birth. This verse states that just as bell metal is turned into gold by the

chemical process of adding mercury, similarly, even a person of the lowest caste who takes initiation from a bonafide spiritual master becomes the best of the brahmanas.” (Hari Bhakti Vilasa 2.12)

*avaishnavamukhodbhavitam putam hari-kathamritam
sravanam naiva kartavyam sarpocchistam yatha payah*

Another verse Sanatana Gosvami quoted from *Padma Purana* that Srila Prabhupada often quoted is - *“Just as milk touched by the lips a serpent has poisonous effects, similarly, even hearing Hari-katha or the knowledge of the sacred scriptures from a person who is not a proper devotee of the Lord can contaminate our hearts.”*

Krsnadasa Kaviraj Gosvami prays in *Caitanya Caritamrta*, *“I accept Sanatana Gosvami as the teacher who has given me pure devotional service. And I have accepted Rupa Gosvami as the teacher who has given me the taste for the ecstatic rasa of Vrindavana.”* Srila Prabhupada explains that in the *Vilapa Kusumanjali*, our *Prayojana* Acarya, Srila Raghunatha dasa Gosvami, offers a verse to Sanatana Gosvami, worshipping him as his teacher on the path of *bhakti*.

Sambandha, Abhidheya and Prayojana

Krsnadasa Kaviraj Gosvami writes, “Lord Caitanya told that all the Vedic literatures are discussing in essence three topics *sambandha*, *abhidheya*, and *prayojana*.

Sambandha is the process of establishing our relationship with Krishna as His eternal servant. How is it that we have lost our relationship with Krishna? We are all His eternal servants, His parts and parcels, and we can never be separate from Krishna, but we have forgotten. *Separation from Krishna really means forgetfulness of Krishna. This is the state of a conditioned soul.* And why do we forget Krishna? Because Madan - the personified force of material energy - one of the most influential persons who has ever existed, keeps the entire creation spellbound by the illusion, “I am this body; I am the enjoyer; and I am trying, as far as I can, to be the controller.” But in reality, Vishnu is the supreme controller. He is the only enjoyer; we are all His eternal servants. We are meant to be enjoyed by Him. That is our eternal nature. But because of this *Madan*, we are put into this crazy, insane spell - the illusion that I am the enjoyer. Has any one of you have ever had that impulse? Yes, since time immemorial. It is so hard to escape the prison of Cupid’s clutches. Therefore, we approach the Supreme Lord and establish ourselves as His servant, saying, “I am not this body. Nothing is mine. I am the eternal servant of Krishna.” Madan Mohan is He who attracts even the mind of cupid. *By hearing about, by worshipping, by chanting the holy names, and by serving Sri Madan Mohan, He will steal our hearts away from the confines and captivity of the prison of Cupid and Durga - material nature. Therefore, Madan Mohan is the Sambandha Deity.*

Abhidheya means to positively and actively engage in the processes of devotional service with very deep attachment in accordance with our eternal relationship with Krishna. The worshipable Deity of *abhidheya* is *Sri Govinda Dev*. And *Govinda* means *one who gives pleasure to the cows, the land, and the senses*. The path of *bhakti* is so glorious that with the very senses that we have now - our eyes, our nose, our ears, our tongue, our sense of touch, we can become perfect by just utilizing them under the instructions of Guru and Krishna in devotional service by hearing about Krishna, by tasting His prasada, by speaking and chanting His names and glories, by using our limbs to perform devotional service, and by smelling the tulasi leaves, flowers, and incense that are offered to the Lord. *Srila Rupa Gosvami is the Abhidheya Acarya. Through his writings, he has explained very nicely how to engage in the service of Radha and Krishna to achieve the ultimate perfection of life.*

Prayojana is the ultimate goal of pure unmotivated love for Krishna and Srimati Radharani as the servant of the servant of Their servants. To love Krishna in ecstatic *prema* in the mood of the *gopis*, the residents of Vrindavana, is Prayojana. By engaging ourselves with great endeavour and enthusiasm, we become supremely purified, and then gradually we can worship the Prayojana Deity, the ultimate perfection of life - *Sri Gopinath*. Gopinath is the Lord of the *gopis*. Through the path of bhakti, through purification and spiritual development, and by the mercy of Srimati Radharani and the Vaishnavas, we can follow in the footsteps of the *gopis* in Vrindavana and enter into the eternal pastimes of Radha Shyamasundar. Srila Raghunath dasa Gosvami is the Prayojana Acarya worshipped by all of us.

Directions to reach Sri Madan Mohan Temple at Karoli:

Sri Madan Mohan Temple at Karoli lies between Sri Vrindavana Dhama and Jaipur. Karoli is 180km from Jaipur and about 190km from Mathura and is near to Hindaun town, which is well connected by rail and bus. One can travel by taking taxi from Vrindavana or Jaipur. It takes about 3 hours to travel from Vrindavana to Karoli. One should leave Vrindavana early in the morning to take mid-day *darshan* of Sri Madan Mohan at Karoli. Temple closes at 12 noon and then opens at 5pm in the evening.

Mahaprabhu's meeting with Rupa and Sanatana Gosvamis at Ramakeli:

<https://www.youtube.com/watch?v=SFqsr2i17dY> (lecture)

Srila Sanatana Gosvami: <https://www.youtube.com/watch?v=SqQNfLzgqPA>

Discussion between Lord Caitanya and Srila Sanatana Gosvami:

Lord Sri Caitanya Mahaprabhu instructs Sanatana Gosvami in the Science of the Absolute Truth: <http://www.vedabase.com/en/cc/madhya/20>

The Opulence and Sweetness of Lord Sri Krishna:

<http://www.vedabase.com/en/cc/madhya/21>

Process of Devotional Service: <http://www.vedabase.com/en/cc/madhya/22>

Life's Ultimate Goal: <http://www.vedabase.com/en/cc/madhya/23>

The Sixty-one Explanations of the Atmarama verse:

<http://www.vedabase.com/en/cc/madhya/24>

Bhajans by Srila Sanatana Gosvami:

<http://gaudiyahistory.iskcondesiretree.com/sanatana-goswami-bhajans/>

Books by Srila Sanatana Gosvami:

<http://gaudiyahistory.iskcondesiretree.com/sanatana-goswami-ebooks/>

Lectures on Srila Sanatana Gosvami:

<http://audio.iskcondesiretree.com/index.php?q=s&sm=ff&s=Sanatana+Goswami&x=0&y=0>

Vrindavan Yatra Vol 1: Six Goswamis of Vrindavan by His Holiness Radhanath Swami:

<http://store.krishna.com/vrindavan-yatra-with-radhanath-swami-vol-1-six-goswamis-of-vrindavan/>

Mayapur TV: <http://Mayapur.tv> / **Vrindavana TV:** <http://Vrindavana.tv/>

Holy Pilgrimages: www.holy-pilgrimages.com

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